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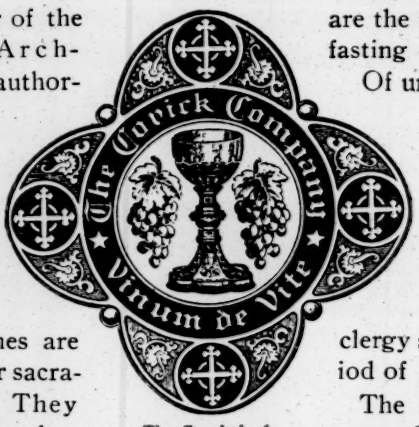

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BACK TO THE SACRAMENT OF SACRIFICE.

Sacrifice, Communion, Presence.

WHEN, 1500 years ago, St. Augustine referred to the Holy Eucharist as the Sacrament of the Altar, he did so to emphasize his belief in its sacrificial character and purpose. His contemporaries got his meaning at once without gloss, and accepted it without demur. Could we expect a similar reaction in our generation? Signs are that we could not. His words would be applied by many to the Blessed Sacrament as reserved in the altar structure; not as made by and for the altar, altar being sacrifice by metonymy. And if his meaning were discerned, he would probably draw a rebuke from some ill-informed champion of things-as-they-are.

It is also likely that any one of the great Fathers would find himself out of harmony with the average pious writer of to-day as to the scenes of the phrases, " holy Table," and " Table of the Lord ". To the Fathers, as to the inspired writers of both Testaments, approaching the Lord's Table would inevitably mean taking part in sacrifice; to the average modern it would mean simply going to the communion rail to receive the Lord as a guest. To our venerable forbears in the faith, the idea of fellowship with the incarnate God was present, but as belonging to the greater wonder of union with Him in self-immolation. How many nowadays perceive the necessary significance of " host " as applied to the Blessed Sacrament? There has come about a shift of mental focus which puts many members of the Church to-day in sharp contrast to those who

went before them in the same body long ago. The Church infallible has always been self-consistent. Still, in the course of time attention has come to be fixed almost exclusively upon an Adorable Presence, and that only under the form of bread, whereas in the beginning it centered upon the sacrificial activity of Christ with His people in the Clean Oblation. How is this apparent anomaly to be explained?

The first Christians belonged to civilized communities. Though many of them were slaves or ranked very low in the social scale of their day, they had contacts, and were put to tasks that fostered intelligence and conduced to orderly modes of thought and action. That they were deeply interested and could think well on spiritual matters is evident from the literary remains of that remote period. St. Paul's "milk for babes" is a rich diet for clerics to-day, and one might say the same of the letters of Saints Clement and Ignatius. The Eucharist came to the first believers directly from those who had been eye-witnesses of our Lord's Passion, and whose Jewish training made them apt in expounding its sacrificial import. Moreover, the way of the world then was to offer sacrifice, and the ceremony usually culminated in, or provided for, a sacred feast. What was chiefly incumbent on the Church, living in such a *milieu,* was to distinguish well its one sacramental and all-sufficing sacrifice from the merely symbolic offerings of Judaism on the one hand, and the perverse and degrading rites of heathenism on the other. That we find St. Paul doing in his first letter to the Corinthians, chap. 10, vv. 14-22.

For some centuries, the circumstances of civilized life helped to deepen the original impression of the Christian body regarding the Eucharist. Even the unlearned were predisposed by prevailing custom to recognize in it an institution designed to perpetuate the sacrificial Passion during which it was inaugurated. Partaking of an object sanctified by being sacrificed, in order to be involved in the act of offering and thus attain moral fellowship with the superior being to whom ceremonial homage was paid, was the commonest feature of the world's private and public life when the Apostles were breaking the Bread of life and blessing the Chalice of benediction for their converts. (It is quite otherwise to-day, and has

been so for centuries.) Besides, persecution constrained the faithful to look to "the Sacrifice from which all martyrdom has taken rise," for the grace to give themselves in sacrifice even unto death. Everything in the life of the Church and of the world tended to make them conscious of the sacrificial nature and end of our Lord's coming to them in the Mystery of His love. But a mighty change was at hand, the consequences of which are still to be felt.

Persecution spent its force; and soon after, civilization was all but wiped out by hordes of barbarians swarming in irresistible multitude from the forests and fjords of the North, and from the steppes of Tartary. To survive, the Church had to be peopled by this new element. They were utter savages. They could apprehend the sublime mysteries of the Christian faith only after their own wild fashion. Like the Indians of St. Ignace, those fierce marauders, though baptized, could not be admitted very readily to the inner shrine of Holiness. Besides, many of them had been swept into the Church by the chief's acceptance of Christ as overlord, or by stark compulsion. The sanctity of the Eucharist had to be made a matter of lively appeal to minds that were capable of very few supersensual impressions. Simple adoration of the hidden God, rather than fellowship with Him in self-immolation, had to be the limit of their lesson on the Mystery of Faith. Rightly it came first, but they were unable for the most part to get beyond it.

When their children took to speculating on the Blessed Sacrament came the first challenge of heresy to the faith of the Church regarding the Eucharist. Until then there had been no direct rebellion against the truth of our Lord's substantial Presence. The clamor of the gainsayers could be stifled only by very strong insistence upon the truth denied. That set the frame of mind for the Middle Ages. However, we find great theologians like St. Thomas witnessing to the full range of the truth about the Eucharist. "The Sacrifice of the New Law; that is, the Eucharist, contains Christ Himself, the Author of our sanctification; for He sanctified the people by His blood; and hence this Sacrifice is also a sacrament." [1]

[1] S. T., 1a 2ae, 101, 4.

The modern period began with the revolt of the pseudo-reformers. And while the Church in council solemnly restated all it had ever believed about the Holy Eucharist, the blasphemies uttered against our Lord's sacramental Presence and the outrages perpetrated in contempt of its reality focused the loving attention of the faithful more than ever upon that essential truth. We have not yet fully emerged from the state of mind engendered by centuries of contention. Although looking at the elevated Host is not to us everything in the Mass, as once it was to the many, the elevation of the Host is still too often mistaken for the high point in the mystery. The Holy Sacrifice was and is for great numbers an object of devotion or of derision largely on account of its relation to the fact of our Lord's Presence. As for the power of the Mass, "having Masses said" is, for not a few, like lighting a candle at a shrine; the difference is one of degree, not of kind; a substitute for personal piety.

Latterly, however, the voice of the Chief Shepherd has been calling us back to the complete, sacrificial estimate of the Eucharist, which prevailed in the Church during the ages of its first fervor. It is not that the Church has ever failed to propose the whole truth for explicit belief. Circumstances have kept much of the truth from getting worked into the popular mind. The time has come, in the judgment of the Apostolic See, to advance by reversion "to the original manner and rite of the Holy Fathers". To work with effect in furthering the Church's program of liturgical piety, we must dispose of a few questions that arise naturally in connexion with our undertaking.

1. What place does God's will give the rite of sacrifice under the New Law?

One cannot treat of the New Law without reference to its correlative, the Old Law. Of that provisional dispensation our Lord said that He came not to destroy it, but to fulfil it. Under the Old Law sacrifice was the first of all religious exercises; first in time and first in honor. This is not surprising, since of its very nature sacrifice is unique in being a tribute of homage that can be offered to no one less than the absolute Reason of all that is. Under the covenant of Sinai sacrifice was regulated by divine prescription down to the least detail.

If the manner of offering is sometimes condemned in Holy Writ, that implies no lack of esteem on God's part for the rite ordained by Himself. Mercy, obedience, and other interior dispositions are preferred only to a soulless simulation of what God intended sacrifice to be. Sacrifice has always been, and is, the complete worship of the whole man functioning as God's vice-gerent in the visible creation. It is the perfect fulfilment of the first and greatest commandment. Rightly offered, it is the standard of excellence in devotion.

Sacred and important as sacrifice was under the Old Law, however, it was then subject to many limitations corresponding to the unhappy condition of those who offered and the necessarily imperfect character of what they had to offer. The Son of God came as the perfect Priest to transfigure the ancient rite by deifying it. This He did by making Himself, as Head of the human race, the substance of an unending self-immolation. He was to offer and be offered thenceforth throughout the world for all time—the one Oblation effective of all good, an act so holy and so sanctifying that no evil in the chosen instrument of its enactment would be able to defile it or impair its power for good. Did not our Lord say that by it He would draw all mankind to Himself? What He said of the Passion, He said of the Mass, for as St. Augustine said: "Coenam suam dedit, passionem suam dedit." [2] In all God's dealings with man, sacrifice is the focal act. Are we bound to hold that? Let us see.

The Holy Synod of Trent, "taught by the light of the Holy Ghost . . . decrees that what follows be preached to the faithful: . . . Having celebrated the old Passover, He (Christ) instituted a new Passover, which is Himself, to be immolated under visible appearances by the Church through the ministry of priests. . . . This sacrifice is the holiest of all that is holy. . . . Of necessity we declare that there is no other act in which mankind can take part so holy and divine as this dread Mystery. . . . This is that to which the Apostle Paul clearly refers, writing to the Corinthians, when he says that those who are defiled by partaking of the table of devils cannot be partakers of the Lord's table, in both cases by table understanding altar. This is that (oblation) which was fore-

[2] *In Ps.* 21.

shown by the figurative sacrifices in the times of Nature and of the Law, and which contains all the blessings signified by them, it being the consummation and perfection of them all. . . . It was necessary that, God the Father so disposing, a new Priest should arise, able to perfect all who are to be sanctified and lead them to their destiny. . . . Because His priesthood was not to be extinguished by death, . . . that He might leave to His beloved spouse, the Church, a visible sacrifice such as the nature of man requires, by which the saving power (of the Passion) would be applied to the remission of the sins daily committed by us, He offered Himself to God the Father under the outward forms of bread and wine, and gave Himself under the appearance of the same to the Apostles that they might receive, and commanded that they and their successors in the priesthood should offer Him up" (Ses. 22, de inst. Missae).

Do not these infallible words declare that our offering of sacrifice in union with Christ in the Mass is what makes religion what it is under the New Law? That being so, one must hold that sacrifice is the essence of religion, "id quo res est id quod est." The ministry of the Church has been created by a sacrificial rite, and exists for the purpose of effectuating the act by which it was brought into being. Whatever else it may accomplish is subservient to that great purpose. Moreover, the Church requires us to believe that the offering of sacrifice is the greatest blessing now available to man. If that does not comprise everything "causaliter et eminenter", the Church is leading us astray.

2. What is the relation between ritual self-immolation and sacramental fellowship with God in the mystery of the Holy Eucharist?

It is impossible now to offer sacrifice acceptably without providing for sacramental Communion. The Substance of the sacrifice can be offered to the Trinity only under the guise of food and drink, and the words of immolation are prefaced by the direction, "Take and eat"; "Take and drink." Our sacrifice is unique among all those of God's appointment in that the consecrated elements can be lawfully disposed of only by oral insumption on the part of those duly prepared, no matter how or when that may be permitted to take place. While the

act of sacrifice is more than simple provision for a sacramental feast, it is always that too. The sacrifice is an accomplished fact, but is lacking somewhat until the proxy of Christ and the Church has partaken of the *oblata*. However, the Eucharist is a feast because it is a sacrifice, and not vice versa. *Obtulit ac tradidit ut sumerent,* the Church defines. St. Thomas puts it thus: "The Cross has made the flesh of Christ capable of being eaten." [3]

The Fathers everywhere give this idea their most cordial and generous support. Lack of space forbids the use of more than a little of what might be inserted here. St. Gaudentius of Brescia (worthy of more notice than he gets) may be cited for these striking words: "One died for all, and He in the mystery of bread and wine, through all the houses of the Church, immolated nourishes, *immolatus reficit.*" [4] Then a few specimens from St. Augustine. "We are fed from the Cross of the Lord, because we eat His Body." [5] "I reflect on the Price of my ransom, and eat it and drink it, and dispense it." [6] "The innocent Lamb was slain for His own nuptials, and whomsoever He invited He has fed with His own flesh." [7] "The Saint also treats *Except ye eat* (John 6, 53), and *Whosoever shall eat* (I Cor. 11, 27), as referring to "the only Sacrifice of our salvation." [8] In this connexion, one must note that St. Chrysostom and St. Cyril of Alexandria remark a sacrificial sense in our Lord's promise of the Eucharist. On St. John 6, 53, St. Chrysostom observes: "He continually touches upon the subject of the Mysteries, showing the necessity of the Action, that it must by all means be done." St. Cyril writes of "that unbloody sacrifice by which we are sanctified when we eat the Bread that is from heaven, Christ." [9] Lastly, from much that is pertinent in St. Ephrem, only this: "Thy fire, O Lord, in Thy sacrifice has become our food." [10] Rome, Carth-

[3] S. T., 3a, 81, 3.
[4] *De Pasch. Observ.,* Tr. 2.
[5] In Ps. *100,* n. 9.
[6] *Conf.,* Bk. 10, 43.
[7] *Serm.* 322.
[8] *Contra Crescon.,* Bk. 1.
[9] *De Adoratione,* etc., L. 10.
[10] *Serm. 10,* Adv. Scrutat.

age, Alexandria, Antioch, and Edessa—East and West—all are in definite and complete accord.

One will not find the viewpoint of the Fathers reflected very clearly in the method of expounding the doctrine of the Eucharist followed by most writers during and since the Middle Ages. In our own day, the authorized French-Canadian catechism excludes the idea of sacrifice altogether from our Lord's intentions in instituting the Holy Eucharist. Our own puts it last. But the *Catechismo Maggiore* of Pius X puts sacrifice first in our Lord's plan of the mystery. Concurring with this, the Code of Canon Law gives sacrificial oblation precedence over sacramental communion in its section on the Eucharist. Extra-sacramental devotion to our Lord in the Eucharist is regulated in a subsequent division on various objects of worship. The order of consideration used to be: Presence, Communion, Sacrifice. Now it is getting to be just the reverse. Père de la Taille's great work is a conspicuous example of adherence to the order that is both new and old.

Our Lord can not be received sacramentally except as the outcome of a sacrifice in which He is immolated for us and by us and with us. He is, by His own will, " novum Pascha ab Ecclesia per sacerdotes immolandum ". All are enjoined to identify themselves with Christ instrumentally impersonated by His priest. Under whatever circumstances we receive, our act is that of seeking to profit by a self-immolation in which we have been dedicated to the glory of God as members of Christ. Why not recognize that fact by uniting our Communion as intimately as possible with the visible Sacrifice that makes it possible for us to communicate? We are capable of communicating only as members of the Church, " which, being the Body of Christ, learns to offer itself through Him, being offered in the offering it makes to God.[11]

Pius X has been lauded for calling all to Communion without the least mention of sacrificial thought or intent. The contrary is the truth. The right mind which he demands is thoroughly sacrificial. To comply with God's good pleasure, to bind oneself more closely to Him by charity, to work through the curative and preventive virtue of the Eucharist at the banishment of sin from our lives—what is all that but to seek in

[11] S. Aug., *De Civ. Dei*, L. 10, 6.

a sacrificial spirit what sacrifice alone is able to effect? As St. Thomas reminds us, man needs sacrifice for three reasons: 1. to keep cleared of sin; 2. to be kept in grace; 3. to be perfectly united to God.[12] Who will say that these words do not harmonize exactly with the specifications of Pius X?

Then we have the teaching of the Council of Trent, Sess. 13, c. 2: "Our Saviour instituted this Sacrament, making a memorial of His wonders, and commanded that in receiving it we should honor His memory and show forth His death." The Roman Ritual deals with the same matter in the same way: "Let (communicants) remain for a time in prayer, giving thanks to God for so marvellous a blessing, and also for the Passion of the Lord, in commemoration of which this Mystery is celebrated and received." What could bring out the sacrificial character of the Eucharist more clearly than that word from the Church of to-day? The Mystery is not only to be celebrated but also to be received in commemoration of the Bloody Sacrifice of the Cross. It is like a paraphrase of St. Basil's direction: "We ought to eat the Body and drink the Blood of the Lord in commemoration of the obedience of the Lord unto death, that they who live may no longer live unto themselves but unto Him who died and rose again for them.[13] Communion is not, of course, the enactment of sacrifice, but it is the most perfect appropriation of its virtue to our lives. Communion brings God most directly into our effort to reproduce reciprocally that mind which was in Christ Jesus when, as our Head, He became our salvation by sacrifice. Long before His coming it had been foretold (in Psalm 21) that He would make communion in the saving mystery of His Passion dependent and consequent upon a visible and sacramental rite of sacrifice: "They have dug my hands and my feet. . . . I will pay my vows in the sight of them that fear Him. The poor shall eat and shall be filled. . . . Their hearts shall live for ever and ever."

3. Does the relation of Communion to Sacrifice imply that one should receive the Holy Eucharist only at Mass and directly after the Communion of the celebrant?

Sacramenta propter homines is an axiom of divine wisdom allowing for limitations put by God Himself upon human life.

[12] S. T., 3a, 22, 2.

[13] *Moralia*, R. 21.

What is to be desired is not always to be required. It is for the sovereign authority of the Church to decide. What light do we get from that source?

In the writings of the Apostolic age there is no hint of a reserving of the Eucharist or a giving of Communion outside the sacrificial rite, but soon thereafter we have St. Justin telling that the deacons carried the consecrated elements to the absent, after those assisting at the Holy Sacrifice had communicated. A little later Tertullian is advising that those who feared Communion would break the stational fast (perhaps the *agape* still preceded the Eucharistic repast), take their portion and keep it to be consumed later. Gradually the idea developed, from a custom originating no doubt in the exigencies of persecution, that once a person had received the heavenly Bread from the priest, he might consume it in part at once and reserve part to be consumed at some other time. St. Basil assures Caesaria (Ep. 93) that whenever the Eucharist (*the oblation perfected and given*) may be received, it is as from the hand that first gave it, and as pertaining to the Rite in which it was first accepted.[14] When things got to the point where the retained Sacrament was hawked about on journeys, buried with the dead, and made into a poultice for application to obtain a cure, the Church adopted, with regard to the cult of the Holy Eucharist, a policy of restriction which has never been relaxed.

Ceremonial regulations have always been waived more or less for the sick. Although the Blessed Sacrament may not be carried to them for exposition or adoration, many exceptions have been made in their favor. But what of the rest? The Roman Ritual says: "The Communion of the people should take place, at Mass, directly after the Communion of the celebrant (unless occasionally for some good reason it take place immediately before or directly after a *Missa privata*), for the prayers that are said in the Mass after the Communion apply not only to the priest but also to the other communicants." This proves that the Church does not favor Communion as a rule before or after Mass. And *a fortiori* one

[14] The use of leavened bread made the primitive custom of receiving in the hand most decorous and necessary, just as the use of unleavened wafers now would make such a practice risky and unbecoming. There is no question of greater or less formality and reverence.

may infer the Church's dislike for Communion altogether apart from the Mass. The provision of a form for Communion *extra Missam* means no more than the provision of a form for mixed marriages, or of a short form for many rites. It is a matter of accommodation to exceptional circumstances.

As for Communion at Mass before the celebrant's Communion, the Church has never deigned to give it liturgical notice. We have to make up our own rubrics; and the best that have been proposed only emphasize what a disorderly proceeding it must inevitably be. No one will deny that, at times, we have the valid excuse of hard necessity. And from the nature of the Eucharist it is clear that one can partake of the Divine Oblation by means of any particle consecrated in any one of its many sacramental expressions. But to fall in perfectly with our Lord's design, one must adhere in fact or in desire to his arrangement of the process by which and for which His Eucharistic life is extended.

Communion cannot rightly be regarded as a merely individual *commercium* between each of us and our Lord. He comes to us as the *signum efficax* of His Mystical body. He wills to be a living symbol of the truth that we can be one with Him only by being one with those who are His. **Κοινωνια** was the first word employed to describe the receiving of our Lord in the Eucharist; *communio,* its Latin equivalent in this connexion, denotes a sharing in common. Why not recognize that fully in our manner of receiving? We are on our honor to a great extent, as in most matters of ritual. There will always be exceptional cases that must be left largely to our own discretion; but with a better appreciation of the sacrificial character and purpose of the Eucharist and a little increment of good will, many of the difficulties we take for granted would somehow cease to be.

4. What measure should be taken to maintain at Mass the relation between Oblation and Communion established by our Lord at the Last Supper?

Much of what would have to be done is beyond the competence of any but the highest authorities in the Church. It is not for us to say how they should deal with a most difficult situation. The division of the faithful into groups of manageable size is often beyond the power of the ablest and most

conscientious of administrators. One can only advert to the need of our doing all we can to make the sanctity of our incomparable Sacrifice manifest to all men. Haste and disorder are ruinous to any such plan.

God, through St. Paul, warned the first Christians that, if their religious assemblies were in outward aspect void of order and rational appeal, prospective converts would account them mad, and the Object of their devotion would be blasphemed. With all our zeal for apologetics, it cannot be said that we have reckoned much with the bad impression that our way of getting through the Mass is making on those who would become acquainted with us. It keeps many from beginning to inquire. They feel as God has told us they would. And the best of our believers are at some spiritual disadvantage from it. We need to keep to the measure of rational utterance and to observe order. If nothing else can be done, why not think of seeking an adjustment of certain incidentals in the Mass rite to facts that we are unable to change? This would be a matter of respectful petition. Petitions of all kinds are being presented constantly to the Holy See, some of them involving a departure from age-old tradition. Why not frame one or more, not at all revolutionary in content, to obtain relief in our most pressing need? Rome has assented, now and again, to minor ritual modifications and abridgments; it has not given any explicit sanction to our way of anticipating the time of Communion at Mass.

All that I dare to think of is the extension of a policy already in operation. For example: the law requiring certain prayers after low Mass admits of a number of exceptions. Why not make a crowded Communion Mass one of them? Why not, for so grave a reason as ours, omit what may be or must be omitted many times during the year? The reading of the Passion may be greatly curtailed at the second Mass of one who binates on Palm Sunday. There are times when we are obliged by law to omit Psalm 42, the Gloria, the Creed, etc. On our greatest feasts we may have only one Collect. And at times the Scripture lessons assigned are very brief. The general confession before Communion, in the judgment of liturgists highly esteemed in Rome, has no place in the Mass. With regard to many of these things, would it not be possible

to use the idea of provisional abridgment, *de licentia Ordinarii ex indulto,* as a way out of the present abnormal state of affairs? When everybody at Mass went to Communion, the holy rite was without the features mentioned above as occasionally omitted. They were introduced when Communions were few and far between. The writer expresses nothing but his own thought on the matter, feeling that it is a critic's obligation to answer in some way the question, Quid faciendum? If there be anything amiss in the ideas set down, it is hereby withdrawn. I know what it is to say Mass with an eye on one's chronometer in order to keep within a closely fitted schedule. And I know how little many of our people are getting out of the Sunday Mass when it becomes in effect only a side issue to a general Communion. For one thing, they lose all thought of worshiping God by sacrifice; and that is no small loss.

5. Is it ever lawful to give in Communion, before the Communion of the celebrant, particles consecrated in the Mass at which they are to be distributed?

There is a decree to the contrary,[15] and to that decree is added a *monitum* that, if such a practice has been introduced anywhere, it must be eliminated as an abuse. Father Pruemmer, O.P., would admit as an exception such a necessity as that of administering Viaticum. One can safely accept his word. The giving of Communion in Viaticum is an emergency for which the Church has always countenanced very great deviations from the regular order of things; Mass may be celebrated on Good Friday for that reason alone. There is nothing else comparable to it as regards the administration of the Holy Eucharist. Should there arise such a case, it would be *sui generis,* calling for a prudent application of *epikeia* rather than a general permission capable of being invoked for a whole class of contingencies.

Why is the Church so unyielding in this particular? The rite in which the particles are provided for Communion is not complete until the celebrant has partaken of the Oblation to which these particles belong. To let anybody else partake of the result of his sacrificial act before he is allowed to, would be a disorder so grave that it is hard to see how the Church

[15] S. R. C., 3448. ad 7.

could sanction it by any general rule. In completing the Sacrifice by Communion, the celebrant functions not only as the leader of the *adstantes,* but as one impersonating the universal Church. It can not be right that such an act be subordinated to that of those who communicate only as members of the Church, dependent in receiving the Eucharist upon their subordination to the Church, which is personified in the sacrificing priest. If participation in our Lord's sacrifice is the *summum bonum* of the Christian life, it should be accomplished in a way that leaves nothing to be desired.

Conclusion

The offering of sacrifice holds, by God's appointment, the first place among all exercises of religion under the New Law. It can be realized only in the Eucharist, the sacramental oblation of the Body and Blood of Christ. The Eucharist is a sacrifice calling, by its very nature, for the corporal insumption of the Object immolated. The celebrant receives, by divine ordinance, not only as an individual member of the Church, but as its personification. Although his Communion does not affect others as a sacrament, it does profit them as the completion of a sacrifice able to effect what it signifies.

The relation of the celebrant to God and to the people in the act of communicating makes it improper for them to receive before him, especially of what has been consecrated by the sacrificial rite then in progress. The general dependence of Communion upon the rite of sacrifice makes it *minus decens* to partake of the one Oblation outside the process in which it is continued for us. Of course, in case of necessity there is no liability for bad manners, but an honest and earnest effort should be made to do the best of all things well. There is no question of objective validity, but there is of propriety (which might touch upon subjective integrity, or perfect fitness) in a most sacred and important affair. We must not forget that, in the gravest emergency (the hour of death) the Church is insistent that all danger of even material irreverence be removed before Communion is given. We cannot expect the Church to resort to inexorable compulsion in order to bring all to perfection of liturgical manners, however desirable the latter might be. We must be ready to use aright the freedom of

those who are trusted to observe the perfect law of liberty as most dear children.

There is nothing to repudiate, in going on from the less adequate to the more complete view of the Holy Eucharist; no apostacy from the faith to deplore and disavow. We have only to strengthen our hold upon all that the deposit of faith makes available on the subject of sacrifice, and bring our ways up to our principles. If that means reversion, we can recall that Popes and Councils have been longing for a general return to the piety of the Church's glorious beginning, " ad pristinam orandi regulam ". The mystic Body of Christ came into being worthy of its Divine Head. In the life that began with Pentecost, progress is likely to mean reversion now and then; for progress in the Church is only an adjustment of method to the shifting conditions of a world in which all is changing and transitory, except the word of God.

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THE ORTHODOXY OF DANTE'S PURGATORY.

WE are told that Dante believed in the actual reality of his three Kingdoms of the Souls as corresponding, in the main, to the manner in which he describes them. This opinion is held by some Catholic commentators and, with great eagerness, by many non-Catholic critics; the latter being interested in showing the alleged grotesque mentality of the Middle Ages. I believe that Dante imagines the three Kingdoms to have such a form, merely as an artistic conception permitting a dramatic development. Such a conception is orthodox only in the sense (and I take it that this is a very obvious sense) that it is not against any positive teaching of the Church. It is well known that the Church has not attempted to define, except in general terms, the condition of souls detached from the body.

To judge of the orthodoxy of Dante we must consider him only when he is speaking, we might say, *ex cathedra,* or rather, as a theologian. As a poet, he is allowed of course all the ancient privileges of the craft. However, this is not exactly the subject I wish to consider here. At least I wish to

limit it to certain considerations regarding the Poet's conception of sacramental Penance, and of the status of souls in Purgatory. We shall see that not only is he strictly orthodox in his doctrinal exposition, but that his poetical embellishments are an attempt to find a practical working out for certain effects of Church discipline. We shall see also that in two important matters Dante abandons the teachings of his revered master, Saint Thomas, to adopt what evidently must have been the popular belief, or the "consensus fidelium," which has later developed into a "consensus theologorum".

In imaging the physical structure of Purgatory, however, Dante rises wonderfully above the grosser ideas quite prevalent in his time among the common people: grosser ideas of dark dungeons and of devouring flames against which we should set the more sober statements of Saint Thomas, were we now interested in knowing and justifying the "mind of the Church" on this subject. Purgatory, as imagined by Dante, is located on a mighty mountain, surrounded by quiet waves, illumined by the clear sun, which forms an island at the apex of the southern hemisphere. The Mountain is rocky and steep, but it has some green vegetation—rushes and grasses and flowers—and on its flanks one finds shady nooks and pleasant dales.

This is rather a revolutionary conception and surely infinitely nobler than others having currency in that age. The Poet is striving at every moment to establish the direct contrast between Hell and Purgatory. All the structural and moral details are antithetical in the two Kingdoms. With all that, Dante's Purgatory is inevitably a melancholy land, but not without the sweetness of love and prayer. Angelic creatures are now to be seen and around the hillside echoes the name of Mary.

Unconnected with any tradition or popular fancy is the Poet's imagining of a gathering place for the Souls worthy of Purgatory upon the seashore, close to Rome

"Where Tiber's stream takes on a salty sting."[1]

Upon leaving the body, the souls must wait there until an angel invites them upon the boat he pilots, and carries them to the Mountain:

[1] Quotations are from the author's translation of Dante.

As all who 'scape the fall to Acheron
Must to those shores, until his choosing, cling.
(Purg. II, 101.)

This fiction creates a most vivid contrast with the passage of the souls into Hell, on Charon's boat, across the river Acheron. At the same time, not without an inner meaning, the Poet selected the mouth of the Tiber, which is Rome's harbor, as the point of departure from the world of the living, for those who died in the grace of God. Perhaps it is to show that those souls are issuing, as it were, from the bosom of the Church, or that they pay a last homage to the authority of Rome. It indicates, in any case, the close connexion between the Church Militant and the Church Suffering, and their reciprocal interest. Right at the beginning of the canticle this point is brought out more definitely, at the meeting of Dante with his old friend from Florence, the musician Casella, who is one of the many souls landing on the shores of Purgatory in sight of the Poet. Casella had died some time before and Dante, wondering, asks him:

But why this land to thee so long denied?

No reasons are given why the Angel should choose one soul in preference to another from those waiting at the Tiber's mouth. Casella simply states that the Angel's will is governed by a higher, and just, will. He adds:

But for the last three months all souls have been
Taken, who willed to come, in perfect peace.
(Purg. II, 98.)

The meeting of Dante and Casella is supposed to have happened in April 1300 A.D. At the beginning of that year the Pope, Boniface VIII, had proclaimed a Jubilee and its indulgences profited also the souls ready for Purgatory. I am sorry to say that in this connexion even Catholic commentators have floundered badly and have either misstated the doctrine of the Church or underestimated Dante's theological knowledge. The Church does not grant, directly, indulgences to the departed souls; but many indulgences, and such were those of the Bonifatian Jubilee, are made "applicable" to them. Hence the generous release of souls from their waiting at Rome's seashore did not come from their direct participating

in the benefits of the Jubilee, but from the fact that many of the pilgrims would, naturally, upon gaining the indulgences, "apply" them in favor of the waiting souls. Such "application" need not be individualized. Let us give credit to Dante for knowing this much. His language does not incriminate him, though his advocates do.

The preliminary delay of the souls on the Roman shore is obviously extra-doctrinal and so is the further delay to which the souls are subjected in the reign of Ante-Purgatory, when already landed on the Island of Purification. There are four classes of such "delayed" souls: those who have died under sentence of Excommunication (they are kept out of Purgatory proper for thirty times the period of their contumacy); the Negligent, or Indifferent (delayed for the length of their life-span); those who died of a violent death, and finally those who may be called the Unworthy Nobles—the last two groups have no set period of waiting. It has been observed how this Dantean arrangement serves the ends of poetical justice and how such a condition spreads a pathos over this part of Purgatory which is most poignant and sympathy-awaking. We feel, in the Ante-Purgatory, that sense of helpless, heart-breaking longing so marvelously expressed in the opening lines of Canto VIII:

> It was the hour which casts a longing spell
> On men at sea, and melts their heart away
> The day they said to their sweet friends: Farewell!
> And stabs new pilgrimer with love's dismay
> If by his ear the distant sound is caught
> Of bells that seem to mourn the dying day.

Yet, while here the strict theologian had to yield to the poet (and to investigate fully the reasons of that license it would be necessary to establish a parallel with the Inferno), Dante expresses in this section several important doctrinal points, either in plain words or under the veil of a symbol. He affirms, as a Catholic must, the possibility of acceptable repentance for any sin and at any time of life. However, such is his respect for the discipline of the Church and his reverence for the Sacraments that he invents some special disabilities affecting contumacious sinners and those whom sudden death deprived of sacramental shriving.

The Ante-Purgatory covers, naturally, the lower approaches to the Mountain. It is hard enough to climb even these foothills, but mere man cannot possibly scale the rocky, forbidding wall which encloses Purgatory proper. In Hell tthe Poet has found equally impassable the fiery walls of the City of Dis. Supernatural aid comes to his rescue in both cases. In other words, the simple knowledge of natural law will lead man to admit the necessity of doing penance, but if such penance is to be elevated to a supernatural plane, a positive act of grace must intervene. This is not the case of a commentator improving upon his author. Upon his arrival on the Island, Dante has seen the four stars of the Southern Cross, plainly to be interpreted as symbols of the four cardinal, and natural, virtues. He has met Cato, fancied representative of all human honesties, and, being given directions as to how the Mountain was to be reached, he is told:

> Follow the Sun which makes the East now bright—
> 'Twill show where easier may climb your foot.
> (Purg. I, 107.)

Cato's words are not to be intended as a mere topographical direction—though quite proper even in the literal sense. Dante is an adept at concealing his symbolical sense and the Sun means for him the knowledge of natural law. Virgil expresses this plainly in his invocation to the Sun:

> O thou, sweet light . . . . .
> . . . . . .
> If other reason does not else suggest,
> We must be always guided by thy light.
> (Purg. XIII, 16.)

The wall round Purgatory is there, clearly, for more than a pictorial or dramatic reason. Dante wishes to indicate that, while human reason may understand the necessity of penance, penance itself would not gain for man any merit into supernatural life except when it is infused with divine grace.

The symbolism clothing all the details of the scene at the true portals of Purgatory carries out perfectly the doctrine of the sacrament of Penance. The gate is recessed in an archway and three steps lead to it; the steps signify the three preliminary conditions required by Confession. The first step is of lucid white marble in which the onlooker sees himself per-

fectly mirrored, and suggests the examination of conscience. The second is of a scorched and rough stone with many cracks along its length and width: contrition. The highest step seems like porphiry, flaming red, like blood spurting from a vein, a symbol of the renewed love of God, naturally implying the purpose of avoiding sin. An angel is before the door: a minister of God authorized to hear the self-charge of the repentant sinner, to assign the penance and to open then the portals of grace. Dante falls at the feet of the angel, asks for mercy and strikes his breast three times: his actions plainly indicating the penitent's part in the sacrament of Penance. The angel is dressed in a cinereous robe:

> Ashes or earth dug dry have such a hue
> As have the vestments which his form enfold.
> (Purg. IX, 115.)

This is the penitential color, and the color of a confessor's stole; in the angel's hand is a sword, the sword of justice, with which he traces on Dante's forehead seven P's (the initial letter of *Peccatum:* sin), indicating the seven mortal sins. The letters will be erased as the Poet climbs upward through the seven cornices of Purgatory. From under his robe the angel draws two keys, one of gold, one of silver; the former indicating the priest's spiritual authority, and the other his knowledge. Says the angel:

> . . . . Should e'er fail me
> Either of these, refusing to turn right
> Within the lock, unoped this path must be.

That is, if either the jurisdictional authority of the priest, or his knowledge (of the penitent's sins) is lacking, the sacrament is not complete.

We have a clear exposition of sound Catholic doctrine. In what follows, that is, in the topographical arrangement of Purgatory, in the modes of suffering, and especially in the historical and prophetic visions vouchsafed to the Poet on the summit of the Mountain, which he imagines as the location of Terrestrial Paradise, the fancy of the Poet reigns supreme. Yet, the general principle governing purgatorial life, the condition and the relations of the souls (that is, their *rapports* among themselves and with the other two realms of the Church) are expressed in terms of strict orthodoxy, or at least not incompatible with it.

The souls are in a state of grace; never does the poet refer to one of them as to a "sinner"—which happens *passim* in the Inferno. Indeed, he addresses them with reverence, calls them "O ye already blest"—"O hallowed spirits". What is more important, the souls' sufferings are not conceived as a "punishment". While Purgatory is filled with the Justice of God, it is also filled with His Love. Justice may require a "repayment" and therefore Purgatory would not be complete without the applied means of Expiation. But more than that, Dante emphasizes the idea of refinement, of purification, accomplished not so much through suffering as through the yearnings of love. The path of Purgatory is but the laborious quest for spiritual beauty.

Of the souls who linger on the shore of the island listening to a song, Dante says:

> And loath they seemed to go and make them fair.
> (Purg. II, 75.)

He addresses another: "O soul who here are purified" (Purg. XVI, 31). Another, who had loved too well in the world, speaks to him:

> . . . . and for my blood
> I felt the love that here I purify.
> (Purg. VIII, 120.)

Eagerly accepted for the love which draws the souls to God, and with the certainty that every pang is the dropping off of part of the weight preventing their upward flight, the sufferings of Purgatory become deprived of their apparent terror. In fact the Poet dares affirm much more:

> Pain I am saying, but joy should I say.
> (Purg. XXIII, 72.)

And, in the same Canto, a suffering soul speaks of "tasting this sweet wormwood". Even in our human life the feeling that our efforts and our hardships are inevitably connected with our purpose, coupled with the certainty of their continuous efficacy, lightens those very hardships: all the more as more desirable is the goal. For such considerations, Dante, at his first sight of suffering souls on the lowest cornice of the Purgatory mountain, properly advises:

I pray, O reader, thou be not dismayed,
And from thy good resolve do not relent
Hearing how God requires that debts be paid.

Do not attend to forms of punishment:
Think of what follows: . . . .
(Purg. X, 106.)

Mr. Cary, the oldest and still most popular (for not very clear reasons) among Dante's translators, has seen fit to append this note to the quoted passage: "This is, in truth, an unanswerable objection to the doctrine of Purgatory. It is difficult to conceive how the best can meet death without horror, if they believe it must be followed by immediate and intense suffering." I believe that Dante has anticipated such an objection and has, in fact, amply answered it, as he shows how love tempers justice in the realm of Purgatory.

It would be strange indeed if Dante had failed to emphasize the usefulness of prayer on the part of the living in behalf of the suffering souls. But, of course, the Poet touches on that point most frequently and effectively. Every spirit he meets but asks for his intercession, or begs him to see the relatives left by the same spirit in the world, so they may pray for his earlier deliverance. Sometimes a crowd of spirits will press upon the Poet, all begging earnestly to be brought to the notice of someone who may help them in the world. At the beginning of Canto VI he compares such a crowd of suitors to that which gathers eagerly round the winner of big stakes in a game. In this same Canto he solves, in part, the *dubium* arising in his mind about the efficacy of prayer when he remembers the Virgilian phrase:

Desine fata Deum flecti sperare precando.

The question is treated here only partially, being left to a fuller explanation by Beatrice, in Heaven.

Equally well established, in Dante's Purgatory, is the other point of doctrine that the souls cannot pray there for themselves. It is true that the sound of prayer is often heard around the cornices of the Mountain, but it must be understood not as a prayer of impetration, but rather as an expression of love. Or, as in the scene described in Canto VIII, when evening falls and the Poet and his escort prepare for the night, the prayer lifted up by the souls (just as other details of that

scene) is symbolical and intended as a lesson to mortals. Again, the prayer of souls in Purgatory is an intercession for the living. Dante expresses very clearly this interchange of spiritual help. After hearing the recitation of the Pater Noster (a most beautiful paraphrase) he is moved to exclaim:

> If there for us good words are always said,
> Here, where to speak and do for them, a power
> Rests in those wills that from good root are fed,
> Indeed we should give aid—those marks to scour
> Which hence they carry, so they may ascend
> Lightened and cleansed, unto the starlit bower.
> (Purg. XI, 31.)

The souls in Purgatory are "always" praying for us. It is also noticeable that Dante and his escort, Virgil, in making their way up the slope of the Mountain (the main difficulty was to locate the passage from one cornice to another) invariably ask the souls whom they meet to direct them. In the Inferno such questions are never asked. One might say that Virgil knew his way in the lower regions, having visited them before, and that no one else but the souls was there to furnish indications. Yet, Dante could have solved that minor problem in many ways and if he chooses to obtain the needed help from the souls, I believe it is for the purpose of showing even by this, that they are able to aid those who still carry the weight of mortality.

It is quite important to find Dante so clear a witness of Catholic tradition on this point, since his great master, St. Thomas Aquinas, evinces a contrary opinion. "They who are in Purgatory, although superior to us for their impeccability, still yet are inferior (to us) on account of their sufferings, and, according to this principle, they are not in a position to pray, but rather to be prayed for." [2] The "principle" referred to is that only a "superior" may pray for an "inferior"; but, justly, the reason given by Aquinas has been found not wholly satisfactory because such "superiority" and "inferiority" are not essential, but may be reversed according to the angle from which we look at them, as Aquinas himself states. At any rate, this not being the place for a theological discussion, it must be admitted that Dante's opinion in the matter has weight not only because we may take him as echoing the popu-

[2] II–II, LXXXIII, a. 11, ad 3.

lar belief of the age, but also because he has always been esteemed as the greatest of lay theologians; in fact he was called "Theologus Dantes".

Aquinas's opinion on this matter, besides the reason quoted, rests on the further ground that the souls in Purgatory have no knowledge of our needs, not even in a general way. This is contradicted by many theologians and the common belief is against it. Whatever may have been Dante's real belief on this question, dramatic reasons obliged him to endow the shades of Purgatory with ample knowledge of human things, even in the future. In fact, even the shades of Hell are not altogether without a connexion with events of the world. Dante grants them—and it is a powerful stroke of genius—knowledge of things that are to happen, a knowledge which becomes blurred when such things are about to come to pass, and which is lost completely when they belong to the past. Therefore, after the last day of the world, the mind of the damned will be blank of all knowledge. The souls in Purgatory, in the Poet's conception, are well informed as to things past, present and future, even as to events which do not concern them closely. The voice of prophecy, heard already in the Inferno, sounds loud and frequent in Purgatory.

In what may be called the Valley of the Kings, the last section of Ante-Purgatory, Dante sees Philip III, father of Philip IV (Le Beau) and Henry of Navarre, father of Jane, married to the same Philip IV; he says of them:

> One is the father, one father-in-law
> Of France's curse; they know that every wrong
> And vice soil him, hence them such sorrow gnaws.
> (Purg. VII, 109.)

As to prophecy, Corrado Malaspina, to whom Dante has praised highly his descendants on earth, because retaining "the graces of the purse and of the sword", warns him:

> . . . such a kind belief, with other cleat
> Shall in the middle of thy head be driven
> Than that of others' speech, if from the seat
> Of Justice is not stopped the course of heaven.
> (Purg. VIII, 136.)

And Forese Donati tells the Poet:

I am already of future time aware
To which this hour not over-old shall be. . . .
(Purg. XXIII, 98.)

Examples might be multipled; but these are sufficient. It is true that souls detached from the body, except when enjoying the Beatific Vision, cannot have knowledge of external things as a proper activity of their faculties. It is, however, quite permissible to suppose that, though not of their own virtue ("in propria virtute"), but through a special grant from God, they may be made acquainted with mundane happenings. Dante does not dwell on this point; possibly because he considered this a quite natural inference.

I have not tried to defend Dante's orthodoxy. It has never been impugned; at least, not on this particular ground. None the less, it may be worth while to see how strictly he adheres to approved doctrine and how, even when giving rein to his poetical fancy, he remains within the range of permissible conceptions.

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DUTY AND SUPEREROGATION IN THE LIFE OF A PRIEST.

THERE is a far-reaching difference in point of view and in effect upon the life of a priest between the doing of duty and works of supererogation. If, for the sake of contrast in exposition, duty may be taken as a minimum of service that one owes to God, supererogation consists in good works that are due to generosity in the love of Him. Dictionaries define supererogation as the giving of more than is demanded by duty. While this distinction is theoretically clear, as a matter of fact it is extremely difficult to describe. But if we go behind the terms to attitudes, we obtain two points of view that appear with sufficient frequency in spiritual life, to deserve attention. On the one hand we meet a tendency to minimize, to interpret duty narrowly and to resolve doubts in favor of one's ease, temperament or interest. This narrow interpretation of duty may take two forms. First one may decide that in a given situation no duty presents itself. In this way conscience is satisfied and one is excused from effort that might be undertaken if a duty were actually perceived. Since many

situations appear in every life where duty is not clearly perceived, there is a large field of action for the habit of minimizing in relation to it. Thus, for instance, a priest who is singularly competent in one or another way may be told that he has a duty to render a service to the Church or to the community simply because he can do so better than any one else who is available. If he lacks generosity and prefers his ease he will readily decide that he has no duty in the circumstance and will refuse to act. A thoughtful observer of clerical life will find countless illustrations of this in the ordinary experience of the ministry; that is, of situations wherein duty is not entirely clear and a decision that no duty is present is readily arrived at.

The second manner in which the habit of minimizing appears will be found in the attitude taken toward a duty which is clearly defined. In this case no question is raised as to fact, but the duty can be performed under a narrow interpretation as to the way in which it is done. A priest will hardly deny that he has the duty of preparing his sermons well. But his standard of preparation may be so faulty and ungenerous as to lead him into indifferent ways of preaching. Thus a duty clearly defined is badly done. Similarly a priest may have the obligation of attending a sick-call. If he make it hurriedly, without evidence of sympathy or the delicate thoughtfulness upon which pastoral theology insists, he will do his duty but will lack a self-sacrificing attitude while he does it. A priest has the duty of hearing confessions. If he does so in a careless and hurried manner, without grave concern for the spiritual condition of the penitent, he will reveal a minimizing attitude in the interpretation of duty which he does not question.

Throughout the whole range of personal life and pastoral service, in the administration of the sacraments, in the observance of the rubrics, in solicitude for the dignity of divine worship, and in efforts to develop and sustain vigorous spiritual life among the members of the congregation, opportunities appear for the twofold habit of minimizing referred to. Narrow interpretation of duty and absence of a generous spirit in the performance of duties that are beyond question result from a fundamental and perhaps unconscious habit of minimizing in favor of oneself and against the claims of God and of souls

that are constantly set forth in our pastoral and spiritual literature.

In striking contrast with such attitudes the habit of generous interpretation as to what may be duty, and in relation to the way in which it is performed, presents itself as demanded by every interpretation of priestly ideals. Here both the obvious and subtle dictates of selfishness are conquered and generous interpretations of the claims of God and of souls become both law and preference in the life of a worthy priest. It is in this fertile soil that the spirit of supererogation flourishes. Genuine love by its very nature knows nothing of minimizing. Generosity is its first-born. Happiness is experienced in renunciation and service. By love's swift magic opportunity is converted into obligation and that conversion is the source of deepest joy.

Now the fundamental relation between the priest and his God is that of love. The good priest interprets duties toward God generously. Love of souls is the foundation of priestly calling. The generosities of that love are called for in every contact that is made between the priest and those committed to his spiritual care. By obeying this two-fold spirit the priest is released from all tendencies toward selfish minimizing and is led into the ways of self-sacrificing service. When this is accomplished, one particular effect may be noticed. There are many kinds of priestly duty that appeal even naturally to one's temperament. One who is sympathetic and helpful will find many priestly obligations agreeable. These will be performed with every evidence of zeal and they will win forms of recognition and praise which are not without their own attraction. But there may be many duties in priestly life which are not temperamentally agreeable. It is here that the true test of the priest is found. If he is as zealous and generous in performing those duties which are not agreeable as he is doing those that naturally appeal to him, he reveals a true understanding of spiritual life and law. He shows that he is a good and faithful servant whose love of God and of souls conquers all reluctance. The priestly ideal masters the priestly heart and the generosities of love are in control.

The priest must deal with himself in a spiritual way from two standpoints. He is concerned first with his own spiritual

development, and secondly with his representative character as minister to souls, interpreter of the mind of the Church and of the law of God. Since attention to personal spiritual welfare is fundamental, the priest who cherishes appreciation of the spirit of supererogation in personal life will hardly fail to carry that attitude into his entire ministry. For the moment, then, attention is directed to the generosities of love of God and the spirit of supererogation in the personal life of the priest.

The reader will observe that the term supererogation is taken in its ordinary literal sense and not in relation to the historical and theological discussion of the relation of faith and good works and of the dogmatic character of Merit. The dictionaries in defining the word, while they relate it to these doctrinal questions, are agreed in contrasting the term with duty. The latter is defined as giving what is demanded, whereas supererogation involves the giving of more than is demanded. It is in this literal sense that the term is used here.

I.

The duty of avoiding habitual sin is axiomatic. It is a primary obligation from which no one can be excused. The law of God is imperative and universal. Sin is rebellion against that law. This is so well understood that further allusion to it is not necessary. The obligation of avoiding occasional mortal sin is equally self-evident. But these obligations are of their very nature negative. They are not primarily constructive, although the avoidance of mortal sin is certainly a high achievement, one by no means to be underrated. This obligation can be viewed narrowly and technically or from a larger and more generous attitude dictated by true love of God. While it would be far from easy to draw any line of demarcation here between duty and supererogation, there are generous attitudes which may be cultivated in a very definite manner. The avoidance of temptation, prompt and stern dealing with it, the cultivation of positive habits of piety, an alert spiritual sense which perceives the disguised beginnings of sin, combine in indicating an attitude of supererogation, of going far beyond technical requirements in safeguard-

ing the interests of the soul. Such an attitude is further revealed by the spirit and implications of repentance. A sin looked upon as having neither antecedents or consequences is hardly understood at all. But if it is taken as a revelation of temperamental qualities which remain in spite of valid absolution, and if repentance leads one to look for the sources of weakness that made it possible, what is learned here will locate and define the defences that are to be undertaken against its repetition. In this way one advances well into the attitude of supererogation and is governed by the generosities of love of God.

The words in the Canon of the Mass, " Libera nos, Domine ab omnibus malis praeteritis, praesentibus et futuris," certainly invite the priest to take a large view of the implications of sin even after forgiveness and point the way to an attitude of supererogation in dealing with it. One should be on guard always against merely technical views of sin toward which a minimizing attitude leads. Real love of God makes one watchful of the frontiers of sin and sets defences there. The spirit of supererogation will shrink from no self-discipline or foresight that may in this way be dictated by a true spiritual ideal.

Under evident reserves much the same may be said concerning habitual and occasional venial sins. There is certainly something ungenerous in habitual venial sin which is tolerated without much concern and dealt with technically. It is a merciful dispensation of divine providence as interpreted unanimously by theologians that permits us to believe that the friendship of God is not forfeited by venial sin and that merit for good actions is not lost. But it is difficult to reconcile indifference to venial sin with the generosities of true love of God. And hence the attitude of supererogation leads one to struggle to conquer known spiritual failings and to endeavor to keep the love of God as nearly flawless as is humanly possible. Occasional or even frequent venial sins may be looked upon as indicating points in character toward which spiritual solicitude should be directed. Genuine love of God makes one sincerely impatient with such failings and stirs one to constant effort to overcome them. Narrow interpretations of duty expose one to indifference toward these minor failings. The at-

titude of supererogation toward them, that of doing much more than a minimum sense of duty suggests, is clearly set forth in our teaching as an integral element in the spiritual life of the priest. When minor failings are looked upon from this standpoint, the love of God is active in the heart. Humility, patience, a profound sense of dependence upon God and all of the noble impulses of consecration will be found where this is the case.

Paradoxically, spiritual growth in this direction is accompanied by a haunting sense of unworthiness, a feeling that one falls far short of what God expects. But beneath this we meet an assurance of peace and a quality of spiritual insight that never leaves one without the sense of God's abiding and comforting presence. The surface of the ocean may be whipped into a fury by scourging winds. Nevertheless a few feet below the surface the everlasting calm of the mighty deep remains undisturbed.

II.

Beyond these negative obligations in respect of sin, there are positive constructive duties involved in spiritual growth to which no priest may remain indifferent. While in fact the efforts already described are in large measure negative, when they are made with constant courage, great progress in spiritual life is certainly perceived. But the realization of priestly ideals involves a positive attitude toward them, a definite plan of building up the positive virtues and making them the framework of life. How far will the generosities of true love of God lead a priest to go beyond the strict requirements of duty, to surrender without reluctance the habit of minimizing and to cherish the desire to convert grace into action, opportunity into achievement and high destiny into beloved law? The answer is not easy.

Works of supererogation, spiritual exercises and activities dictated by faith and sustained by love must be related to temperament with its strength and weakness, to capacity, duty and circumstances. However widely we differ in all of these, it is important for each priest to recognize that he must work out the problem for himself and that he must do so with intelligence. Hence it is that a spiritual director can render great

service in preventing extremes, in reconciling spiritual aspirations with fact and in adjusting works of supererogation intelligently in the life of a priest. Spiritual zeal is not always intelligent. It may be one-sided and even harmful. While enthusiasm may add to strength, it is not always allied to wisdom. In general the life of a priest will hardly measure up to reasonable standards of spiritual excellence without the attitudes and activities of supererogation. The practices that may be undertaken are wisest when properly related to the temperament and circumstances of a priest's life.

Spiritual development is essentially individual. Hence, understanding of one's strength and one's weakness and insight into one's past equip a spiritual director to offer wise guidance. When two persons do the same thing, it is not necessarily the same thing. One can imagine an outburst of temper, an act of injustice or of unworthy selfishness as representing in one case the indignity of an undisciplined life, and in another case the last pathetic failure of a soul that had climbed far toward God and has many glorious victories to its credit.[1] It is necessary therefore, to relate the tasks of supererogation that will be undertaken, intimately and intelligently, to the individual as he is and has been. In view of the helpful services that a spiritual director can render in this way it is much to be lamented that spiritual direction does not occupy a more imposing position in our traditions.

III.

The practices of personal spiritual life result from spiritual understanding, the will to incorporate it as the basis of action and the acceptance of graces which are freely given when sought. The teaching of our Divine Lord, the example and interpretation of the saints and the surprisingly widespread practices of supererogation found among the laity furnish everyone with adequate understanding and with encouragement of spiritual effort and aspiration. The incentives and

[1] Charles Reade expresses a similar thought as follows: "Wherefore you, who find some holy woman cross and bitter, stop a moment before you sum her up vixen and her religion naught; inquire the history of her heart and perhaps beneath the smooth cold surface of duties well discharged her life has been, or even is, a battle against some self-indulgence the insignificant saint's very blood cries out for, and so the poor thing is cross not because she is bad but because she is better than the rest of us, yet only human."

suggestions found throughout spiritual literature are so definite and compelling as to make it difficult to understand any reasoning which would excuse a priest from these generosities of the love of God. The fact that supererogation moves directly toward self-denial and self-control, indicates that myriad forms of selfishness, both obvious and hidden, stand in the way of spiritual growth and must be dealt with directly.

Overcoming reluctances to which one is naturally inclined, brave effort against temperamental failings, the surrender of pleasures in themselves innocent, the cultivation of many social traits such as courtesy, helpfulness, kindness and toleration, may easily become attractive forms of selfconquest and be invested with a spiritual dignity of a very high order. But these and other similar traits will derive their spiritual value from the character of the individual who cultivates them. It is not so much action that is to be kept in mind as it is the relation of action to the character of him who performs it. Fasting, for instance, may be an act of heroism for one person and require practically no effort whatever for another. Hence not fasting in itself but its meaning as a vehicle of spiritual expression is to be taken into account. Its objective value as a spiritual discipline may not be called into question. But the obligation to fast may rest lightly on the one person and heavily upon another. The former will seek in addition other methods of supererogation while the latter may be content with the spiritual discipline involved in it.

Patient acceptance of suffering, courage in dealing with disappointment and misunderstanding, the curbing of an ambition not free from selfishness, the forgiveness of injuries, the conquering of prejudice, satisfaction with obscurity when friends tell one of honors deserved, may be forms of supererogation that adorn the priestly heart and win the blessings of God. One almost hesitates to say this because these practices are obligations of the spiritual life to which no one should be indifferent. Nevertheless a soul that is struggling toward the higher way may find in them spiritual achievement of a high order which takes on the dignity of supererogation. The restless soul which endeavors with sincere effort to conquer self and advance in spiritual life is led to seek new ways of supererogation when those that had been practiced became a matter of habit.

A member of a religious community of men which fosters many forms of severe penance once remarked to the writer that he was so accustomed to sleeping upon a bed as hard as a board that he never slept well except in that way. And a missionary to China remarked recently that he was so accustomed to sleeping on the floor by necessity, that he was never at ease in a comfortable bed. From the standpoint of our modern comfort such methods represent true penitential severity. Yet for those accustomed to them they lose much of their hardship. Perhaps both speakers expressed their views out of a spirit of humility, for they were humble men. Their observations were made, however, in the course of a general conversation that was not without a touch of humor. Ordinarily, as may be inferred, one need not look very far away to find opportunities for works of supererogation. One may attempt to undertake extraordinary things when the improvement of ordinary duties and a refining of the spirit in which they are done might be more wisely undertaken as a spiritual work. To adapt the thought of an English novelist, the reformer who loves humanity but is mean to his wife and children is called upon to correct his perspective of the grades of noble behavior. Many of our spiritual writers call attention to the high value of doing ordinary duties well and to the danger of attempting extraordinary things while these are being neglected.

By undertaking more than one can accomplish one moves toward failure and the sense of futility which follow it. By endeavoring to bring the generosities of the love of God into the doing of ordinary duties, one escapes this experience and attains to such a sense of spiritual growth as will foster courage and maintain effort. One may temporarily carry through a proposed plan of a work of supererogation which, if beyond one's strength and unsuited to one's circumstances, will soon be abandoned. On a certain occasion when an athletic team had won a series of unexpected victories, the manager said paradoxically: "The team is playing better than it can". His insight was shown by the defeats which followed shortly thereafter. In much the same way a soul may undertake works that are beyond its sustained power. When this occurs, the waning of interest and enthusiasm will lead to their abandonment. Hence the value of adapting carefully works that are undertaken, to strength and circumstance.

Sometimes one may be misled by underrating the spiritual dignity of apparent trifles. It is a mistake to carry human standards of valuation far into the spiritual field. There is in it a definite scale of values which includes both motives and action. One who is spiritually minded will endeavor to master and accept this scale and govern himself by it. When our Blessed Lord invested the giving of a cup of water with divine dignity He revolutionized values in human life. He emancipated us from subjection to standards of human valuation which we are naturally inclined to accept.

There is one difficulty which may hinder souls otherwise generously disposed from seeking the higher way of supererogation in personal life. The thought may occur to mind that if one or another quiet work of supererogation be entered upon one will be held always to a more extracting level of spiritual effort. This attitude may unconsciously slow down spiritual effort or even lead to recoil away from it. Someone has well said, "To have been noble once, is a reason for being noble always." Once this attitude is adverted to, a generous soul will conquer it and thankfully enter upon the higher way. If the recoil is neither perceived nor mastered, it may indicate a process that leaves the soul in some measure indifferent to the higher claims of spiritual life.

IV.

The attitude of supererogation comes to expression in the priest's habits of prayer. Our prayers follow our solicitudes and these are but the expression, in one way or another, of love. If we take into account the awe-inspiring mission of the priest which is so beautifully revealed in the ceremony of ordination, and the sanctioned power of intercession through prayer that is placed in his keeping, we readily see that the priest's whole vision of life is made manifest in his habits of prayer. Here as elsewhere in his life the tendency to minimize may govern and the duty of prayer may be interpreted narrowly. Nowhere else are the generosities of the love of God more evident than in the way in which the power of prayer is used. An accurate account of the prayers of any priest for a single month would be a complete revelation of the quality of his spiritual insight and appreciation. We are

sometimes inclined to think that our spiritual teachers are overexacting in their demands upon our time, solicitude and energy. Viewed in a superficial way and from the standpoint of large concessions to human nature these demands do appear to be excessive. But when they are viewed as they should be in the light of sympathetic understanding of the mission of the priest, his own sanctification and the self-mastery that this involves, our spiritual teachers are more than vindicated.

The attitude of supererogation in respect of prayer leads the priest to be guided by the sympathies of Christ, whose redeeming love encompasses the world. The solicitude of Christ is universal. That of the priest should be universal. The welfare of the Church, foreign and domestic missions, those about to die and face judgment, the souls in Purgatory, innocence in danger, sinners seeking redemption from their enslavement, souls harassed by doubts against faith, all priests, the poor, those who suffer, those who ignore or defy their duty, to mention only a few outstanding solicitudes in the traditions of Catholic piety, involve in an immediate and direct way the interests of Christ and the harvest of the Incarnation. All such classes and many others that might be mentioned invite the prayerful solicitude of every priest and stir the generosities of his love of God to action through prayer.

Failure to recognize the intended identities between the sympathies of Christ and those of the priest may leave the latter silent, indifferent to the imperial power placed in his hands by God. The duties of prayer may be reduced to a minimum and involved in the dryness of routine, but the spirit of supererogation should lead the priest to know and love these interests of Christ and serve them by faithful prayer.

V.

It is easy to distinguish between night and day, but difficult to note the merging of the one into the other at twilight or at dawn. It is easy to distinguish between duty and supererogation, but practically impossible to find the limits of either. We can recognize the tendency to interpret duties narrowly and to perform those which are evident, without generosity. On the other hand generous attitudes in interpreting duty and

a generous way of performing it make themselves known by signs that are never misunderstood. Whatever the cost in renunciation or effort, the priest who yields loyal obedience to his high calling will find himself following the pathway of supererogation traced by the word and the example of the Great High Priest from whom he received his power and to whom he must render an account.

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AN EXEMPTION FROM THE CANONICAL FORM OF MARRIAGE.

AMONG the replies to doubts given by the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 20 July, 1929, the second is one that may have surprised many. The great majority of canonists held that those born of a valid mixed marriage and baptized in the Catholic Church were bound to observe the form of marriage laid down for Catholics in Canons 1094-1099; and that even if they had from infancy been raised outside the Catholic Church. However, the Pontifical Commission has taken the opposite view and declared that the phrase *ab acatholicis nati* in Canon 1099, § 2 embraces such children too; that also those born of parents one of whom was a Catholic, the other a non-Catholic, even if the parents had at the time of their marriage made the promises required by Canons 1061 and 1071, can validly marry without observing the form for the celebration of marriage prescribed in Canons 1094-1099, although they may have been baptized in the Catholic Church, provided (a) that from infancy they had been reared outside the Catholic Church, i.e., in heresy, schism, infidelity or without any religion; and (b) that they marry a non-Catholic.[1]

This authentic solution is contrary to the all but unanimous views of canonists who have discussed this point.[2] However,

[1] "II.—DE MATRIMONIO ACATHOLICORUM. *D.*—An *ab acatholicis nati*, de quibus in canone 1099 § 2, dicendi sint etiam nati ab alterutro parente acatholico, cautionibus quoque praestitis ad normam canonum 1061 et 1071. *R.*—*Affirmative*". Pont. Com., 20 July, 1929—*Acta Apostolicae Sedis*, XXI (1929), 573.

[2] Knecht, *Handbuch des katholischen Kirchenrechts*, (Freiburg i. B.: B. Herder, 1928), p. 652; Wernz-Vidal, *Ius Canonicum*, tomus V: *Ius Matrimoniale*, (Rome: Gregorian University, 1925), n. 552, b); Schäfer, *Das*

at least two writers had taken the position that it was not certain whether the phrase *ab acatholicis nati* in Canon 1099, § 2 must be limited to those born of parents both of whom were non-Catholics. Leitner [3] recalled the decree of the Holy Office of 31 March, 1911,[4] which had declared that, regarding marriages contracted without the form prescribed by the decree *Ne temere* by those for whom Canon 1099, § 2 provides, each case should be referred to the Holy Office. In view of this decree Leitner seems to have surmised the possibility that the Holy Office might have considered such marriages valid, although it had not yet been prepared to publish its ruling: and if that was the case under the legislation of the decree *Ne temere,* why should the question not be doubtful after the Code? Hence he concluded that even marriages of this nature contracted after the Code ought to be referred to the Holy Office.

In discussing a marriage case of this character Jone [5] applied Leitner's view and carried it to its logical conclusion that the phrase *ab acatholicis nati* in Canon 1099 § 2 is doubtful *dubio iuris*; that in view of Canon 15 the man in the case was not bound to the form laid down in Canon 1094 and his marriage to a non-Catholic before a Protestant minister must be considered valid; and that for a definite solution one would have to address the Holy Office.[6] This solution did not meet with universal approval, but rather with strong opposition from some quarters (*Diese Auffassung fand zum Teil heftigen Widers-*

Eherecht, (6. & 7. ed., Münster i. W.: Aschendorff, 1921), p. 187; Vlaming, *Praelectiones Iuris Matrimonii*, (3. ed., Bussum: Paul Brand, 1921), II, n. 599; Cappello, *De Sacramentis*, vol. III: *De Matrimonio*, (Turin: Peter Marietti, 1923), n. 701, 3°; Linneborn, *Grundriss des Eherechts*, (Paderborn: Ferdinand Schöningh, 1919), p. 381; Charles Augustine, *A Commentary on the New Code of Canon Law* (St. Louis: Herder, 1919), V, 302; Koeniger, *Katholisches Kirchenrecht* (Freiburg i. B.: B. Herder, 1926), p. 322; Vermeersch-Creusen, *Epitome Iuris Canonici*, (2. ed., Malines: H. Dessain, 1925), II, n. 407, 2°. Several authors do not touch upon this particular phase.

[3] *Lehrbuch des katholischen Eherechts*, (3. ed., Paderborn: Ferdinand Schöningh, 1920), p. 210.

[4] *Acta Apostolicae Sedis*, III (1911), 163-164.

[5] *Theologisch-Praktische Quartalschrift*, LXXX (1927), 556-559.

[6] ". . . Unter Anwendung von can. 15 müsste nämlich der Schluss viel eher lauten: '*Lex dubia non obligat.* Also war Müller an die Form nicht gebunden; demnach ist seine erste Ehe gültig und folglich darf er keine neue Ehe eingehen.' . . . Das ist aber zweifellos die Ansicht Leitners. . . . In der Praxis wird man daher der Ansicht Leitners folgen und *nach Rom rekurrieren.*"—*Loc. cit.*

pruch), as Jone tells us in a later article to be quoted immediately. Yet events vindicated Leitner's and Jone's position. For in a second contribution Jone reports a case of this nature[7] in which the Holy Office declared the marriage *valid*. Both the petition and the reply are published by him *in extenso* and reprinted here. The case was presented by the Bishop of Limburg to the Holy Office thus:

Jacob . . . natus die 2. 9. 1899 . . . ex matrimonio mixto (matre catholica, patre acatholico), matre catholica anno 1903 mortua, ab anno 1905 (in infantili aetate) a patre acatholice educatus in religione sic dicta neoapostolica, in qua etiam confirmatus, anno 1921 die 8. Julii civiliter, die 9. Julii 1921 secundum ritum neoapostolicum Johannam . . . , protestanticam, in matrimonium duxit. Quod matrimonium propter discordias inter coniuges mense decembri 1927 a tribunali civili dissolutum est. Nunc vero Jacobus . . . novum matrimonium cum muliere catholica inire cupit. Quare oritur questio de validitate primi matrimonii cum Johanna . . . mense Julio 1921 initi.

Codex J. C. in can. 1099, § 2 eximit a forma canonica celebrationis matrimonii "ab acatholicis natos, etsi in Ecclesia catholica baptizatos, qui . . . etc.".

Plerique autores haec verba "ab acatholicis nati" de iis tantum valere dicunt, qui a patre acatholico et matre acatholica nati sunt.

Alii, ex. gr. Leitner propter declarationem authenticam ad can. 987, A.A.S. XI, pag. 478 putant, etiam in can. 1099 § 2 sub verbis "ab acatholicis nati" comprehendi filios ex matrimoniis mixtis.

Quare stante hoc dubio iuris etiam stat dubium de validitate matrimonii in casu.

Enixe ergo rogo Sanctitatem Vestram, ut mentem suam aperire velit de sensu verborum cit. can. 1099 § 2, seu de matrimonii validitate in casu.

Et Deus etc.

The Holy Office gave the following decision:

Suprema Sacra Congregatio Sancti Officii — Romae, die 24. Julii 1929.

Num. protoc. 1502/1928

Illme et Revme Domine,

Litteris datis die 14. Septembris 1928 Amplitudo Tua Revma. matrimonialem casum exponebat cuiusdam Jacobi . . . nati ex mixto

[7] Involuntarily one asks whether this actual case is not the same as was treated theoretically in the earlier article.

matrimonio, catholice baptizati, sed matre catholica demortua ab infantili aetate acatholice educati, qui matrimonium coram ministello contraxit cum acatholica Johanna . . . et post divortium ab ea novum coniugium cum catholica inire cupit.

Cum exortum sit dubium circa valorem prioris matrimonii contracti sine forma canonica, Amplitudo Tua, solutionem dubii petebat. Haec Sacra Congregatio Sancti Officii re diligenter perpensa et omnibus consideratis circumstantiis in casu concurrentibus, respondendum mandavit: "Matrimonium contractum inter Jacobum . . . et Johannam . . . esse validum." [8]

In connexion with this particular case (which was decided by the Holy Office before the Pontifical Commission published its solution of the doubt of the law) Jone elaborated his argument. His reasons will be developed later. At this place it will suffice to add that Jone did not draw any final or extravagant conclusions from the above decision. It was a private answer and a solution of one particular marriage case and could not of itself settle the general question. But he called attention to the fact that the decision did at least lend some weight to Leitner's view and that an ecclesiastical judge could not decide such a marriage invalid on the strength of the almost common opinion that such persons were bound by the canonical form. He merely reiterated his and Leitner's view that such cases must be referred to Rome so long as the Holy See does not settle the doubt. But before Jone's second article appeared in the October 1929 issue of the *Theologisch-Praktische Quartalschrift* the decision of the Pontifical Commission (quoted above in footnote 1) was published and favored the view of Leitner and Jone against that of the majority of canonists.

That decision of the Pontifical Commission has removed the doubt regarding this point of Canon 1099 § 2 under discussion so that the validity of marriages contracted after three months from 2 September, 1929 (the day on which it appeared in the *Acta Apostolicae Sedis*) i.e., after 2 December, 1929, will have to be judged by it. But what about marriages contracted between Pentecost 1918 and this date?

Before taking up this point a brief discussion of the entire question will serve a double purpose: besides pointing out the correct course to be followed regarding these cases, it will throw much light on several canons of the Code.

[8] *Theol.-Prakt. Quartalschrift*, LXXXII (1929), 780-781.

THE DOUBT.—Since it was the almost unanimous opinion of canonists—and among them some of the foremost of to-day—that the phrase *ab acatholicis nati* in Canon 1099 § 2 could be applied only to persons both of whose parents were non-Catholics, could one really speak of a *dubium iuris* merely because perhaps only two writers (of whom only one had made a name for himself) took the opposite view? If numbers alone were in the balance, one could scarcely speak of a *dubium iuris*. However, against the weight of numbers Leitner and Jone opposed intrinsic arguments which told effectively against the opposite view. Reference has already been made to the point based on the decision of the Holy Office of 31 March, 1911. Moreover the solution of the particular case reprinted above lent weight to Leitner's surmise. But it was the reasons from the words of the Code themselves that carried most weight. The phrase *ab acatholicis nati* in Canon 1099 § 2 is shown by Jone to be itself doubtful, *dubio iuris*. This doubt was brought out in this manner:

. . . Does this phrase presuppose that both parents must be non-Catholic? By no means. For it does not say "ab acatholicis *natus*", but "*nati*" (plural!). If Müller and Maier are born of two different mixed marriages, in which the mothers are non-Catholic, then Müller and Maier have non-Catholic mothers, they are "ab acatholicis nati". In a strictly philological way this explanation is certainly correct. But does it also harmonize with the usage of the Code of Canon Law? For answer see Can. 751 which reads: "Circa baptismum infantium duorum haereticorum . . . serventur normae . . . " Here the legislator intends a regulation for the baptism of children *both* parents of whom are heretics, etc. Here he emphasizes "duorum". Is this not an indication that in Can. 1099 § 2, where a similar unequivocal term is wanting, it is not required that both parents be non-Catholic?—Can. 1032 may also be employed for a comparison: "Matrimonio vagorum . . . parochus . . . numquam assistat . . . " Even in spite of the fact that "matrimonio" (singular!) and "Vagorum" (plural!) are used, no author is known to me who states that this regulation applies only if both parties are vagi.[9]—If, moreover, one applies the principle that "odiosa sunt

[9] Vermeersch-Creusen, (*Epitome Iuris Canonici*, II, n. 407, 2°) deny that a similar argument can be drawn from a comparison with Can. 987, n. 1 by private authority. Still one is obliged to admit that there is force to the point which Jone draws from that comparison. Moreover in the petition to the Holy Office printed above, pp. 4-5, the Bishop of Limburg based his

restringenda," it is not easy to see how it can be maintained that the phrase "ab acatholicis nati" can only be understood to mean that *both* parents must be non-Catholic . . . [10]

In this manner Jone developed Leitner's argument and proved that it was doubtful whether the phrase *ab acatholicis nati* in Canon 1099 § 2 comprised only those both of whose parents were non-Catholics or could be understood to include those born of a mixed marriage. Hence before the decision of the Pontifical Commission of 20 July, 1929, there existed a doubt regarding this phrase. This doubt did not rise merely from the conflicting views of authors, but was inherent in the very wording of Canon 1099 § 2 and therefore constituted a *dubium iuris.*

Now according to Canon 15 even invalidating laws such as that of Canons 1094-1099 do not bind in a doubt of the law (*leges, etiam irritantes . . . in dubio iuris non urgent*; . . .). Therefore Jone further concluded that in view of this doubt, whether one born of a mixed marriage, even if baptized in the Catholic Church but from infancy brought up outside it, was bound to observe the form of marriage prescribed in Canons 1094-1099, he was free from that law and hence could marry validly without the presence of a duly authorized priest and witnesses, provided he did not marry a Catholic.[11]

This doubt was definitely removed by the decision of the Pontifical Commission of 20 July, 1929. Now the question arises: How can this declaration be applied to determine the validity of marriages of the kind touched by the decision? A simple answer cannot be given. It is necessary to distinguish. Therefore an answer will be given to that question—

1. Regarding marriages contracted after 2 December, 1929;
2. Regarding marriages contracted between Pentecost of 1918 and the above date;

argument for the *dubium iuris* solely on the decision of Pontifical Commission concerning just that Can. 987 (16 October, 1919, ad 13—*Acta Apostolicae Sedis*, XI [1919], 478).

[10] *Theol.-Prakt. Quartalschrift*, LXXXII (1929), 782-783.

[11] If Jone left the way open to have recourse to the Holy See to have marriages of this kind examined, he did so only as a precaution which his premises led him to believe would be futile. "Solange daher keine authentische Erklärung des strittigen Kanons vorliegt, wird man auch in Zukunft in solchen Fällen *nach Rom rekurrieren* und den Bittstellern möglichst wenig Hoffnung auf einen günstigen Entscheid geben."—*Loc. cit.*

3. Regarding marriages contracted while the decree *Ne temere* was in force, i.e., from Easter of 1908 till Pentecost of 1918;

4. Regarding sentences or other declarations concerning the invalidity of marriages contracted before 2 December, 1929.

Before answering the question for these four cases it will be necessary first to examine the nature of the decision given by the Pontifical Commission.

Canon 17 § 2 implicitly distinguishes authentic interpretations of law as (a) declaratory, (b) explanatory, (c) restrictive, or (d) extensive.

A merely *declarative* interpretation reäffirms a point of law that is in itself clear. Several such declarative interpretations have already been issued by the Pontifical Commission, e.g., that of 12 November, 1922, II, to the questions 1. whether the novitiate year prescribed in Canon 555 § 1 n. 2 must be reckoned according to Canon 34 § 3 n. 3; and if so, 2. whether that is required for the validity or only for the liceity. The Commission declared that the novitiate year must be computed according to Canon 34 § 3 n. 3 and that for validity.[12] Was there any doubt in the law about these points? Not at all. Canon 555 § 1 states that a valid novitiate must last a complete and continuous year (. . . "novitiatus ut valeat peragi debet:" . . . *2.°* "Per annum integrum et continuum;" . . .); and Canon 34 § 3 n. 3 explains one method of computing a year and illustrates its rule with the year of novitiate as an example. The interpretation merely reiterated the certain and clear law, and according to Canon 17 § 2 requires no promulgation. The reason is that such a declaratory interpretation neither adds nor detracts from a law already in effect. It does not have to be promulgated because the already existing law in its clear meaning remains unchanged.[13]

Moreover, such a merely declarative interpretation has for the same reason retroactive force; it must be applied in judging all acts performed from the time the law in question took

[12] *Acta Apostolicae Sedis*, XIV (1922), 661.

[13] Michiels, *op. cit.*, I, 383. One may wonder why the Pontifical Commission deigns to answer an inquiry about a law as clear as that. The reason is that the Holy See is desirous of enabling those bound by the law to grasp the full import of a law which may have escaped them, even though in itself it was clear and manifest from the beginning.

effect.[14] Thus the reply concerning the year of the novitiate just referred to must be employed to determine, as far as the completion of the year is concerned, the validity of every novitiate since the Code went into effect, even for the novitiate made before that declaration was issued.

An *explanatory* interpretation is one that removes some obscurity inherent in the words of the law; for words may have a strict and a broad meaning. Sometimes it is evident from the text and context in which sense a word or clause which can have two or more meanings must be taken in a given connexion. Then again the exact meaning cannot be deduced from the wording of the law. Then there arises a doubt in which sense the legislator intended those words—a *dubium iuris.* It was just such a doubt that existed in the phrase *ab acatholicis nati* of Canon 1099 § 2 and was removed from it by the reply of the Pontifical Commission under discussion. For above it was shown that the phrase *ab acatholicis nati* in Canon 1099 § 2 can be understood both in the *strict* sense to comprise only those born of parents both of whom were non-Catholics, and in a *wide* sense to include also those of whose parents only one was a non-Catholic, the other being a Catholic. When such uncertainty in the law (*dubium iuris*) is cleared up authentically we have an explanatory interpretation. According to Canon 17 § 2 an explanatory interpretation requires a new promulgation and does not exert any retroactive force. It must be promulgated anew because it adds something that was not certainly in the law or detracts something that was not certainly beyond it: and in so far it is equivalent to a new law. Just as any other new law, so too such an explanatory interpretation does not go into effect until it is properly promulgated. Hence the present reply regarding Canon 1099 § 2 had to be promulgated, as it was in fact promulgated according to Canon 9 by insertion in the *Acta Apostolicae Sedis* in the issue of 2 September, 1929. Moreover in virtue of that same Canon 9 it did not go into effect either on 20 July, 1929, the day the Commission formally issued the reply, nor on 2 September, 1929, the day it appeared in the *Acta,* but only after three months from this latter date, i.e., after 2 December, 1929.[15]

[14] Michiels, *op. cit.*, I, 398.

[15] Michiels, *op. cit.*, I, 242.

An *extensive* interpretation gives a law wider scope than it originally had and in so far it is really a new law; whereas a *restrictive* interpretation narrows the original scope of a law and in so far derogates from the previous law and is likewise a new law.[16]

Since the Pontifical Commission enjoys only the right to interpret existing laws, i.e., the canons of the Code, but no power to legislate, it cannot properly issue a truly extensive or restrictive interpretation. For the *Motu Proprio, Cum iuris canonici codicem* which established the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, reserved the right to issue such extensive or restrictive interpretations to the respective Roman Congregations competent in the particular matter.[17]

We are now in a position to give a reply for the situations that must be considered in connexion with the decision of the Pontifical Commission of 20 July, 1929.

1. For the future regarding marriages between persons born of mixed marriages and baptized in the Catholic Church, but brought up from infancy outside it, and other non-Catholics entered into without the observance of the canonical form: such marriages entered into after 2 December, 1929, are valid. Why this date and not 20 July, 1929, has been explained above.

2. If one born of a mixed marriage and baptized in the Catholic Church, but reared from infancy outside it, married a non-Catholic without observing the form prescribed in Canons 1094-1099; and if this marriage took place sometime between Pentecost of 1918 and 2 December, 1929, inclusive, is such a marriage valid as far as the form comes into consideration, and

[16] Michiels, *op. cit.*, I, 384.

[17] "II. . . . Earum [Sacrarum Romanarum Congregationum] munus in hoc genere erit tum . . . , tum *Instructiones*, si res ferat, edere, quae iisdem Codicis praeceptis maiorem et lucem afferant et efficientiam pariant. Eiusmodi vero documenta sic conficiantur, ut non modo sint, sed appareant etiam quasi quaedam explanationes et complementa canonum . . . "—Motu proprio "*Cum iuris canonici codicem*", 15 September, 1917, II—at head of Code immediately after the constitution promulgating it. Cf. also n. III of that Motu Proprio; Michiels, *op. cit.*, I, 393, 395-396. Several Congregations have issued such instructions with more or less extensive or restrictive interpretations, e. g., S. C. de Sacr., instructio . . . *super probatione status liberi ac denuntiatione initi matrimonii*, 4 July, 1921—*Acta Apostolicae Sedis*, XIII (1921), 348-349; S. C. de Rel., instructio *de secundo novitiatus anno*, 3 November, 1921, op. citt., XIII (1921), 539-540; instructtio *de clausura monialium votorum solemnium*, 6 February, 1924.—*Acta Apostolicae Sedis*, XVI (1924), 96-101.

what principles will be employed to solve this case? *Such a marriage is valid,* as is shown by the following:

(a) As was proved above, the phrase *ab acatholicis nati* in Canon 1099 § 2 was until recently doubtful and the doubt was one of law—*dubium iuris.*

(b) The solution of this *dubium iuris* by the Pontifical Commission did not carry any retroactive force (cf. canon 17 § 2) and went into effect first on 3 December, 1929 (cf. canon 9).

(c) Since this decision had no retroactive effect, it cannot be employed to solve a case such as is under discussion, if the marriage was contracted before the decision took effect. That reply can therefore not be applied to settle the validity of such a marriage contracted between Pentecost of 1918 and 3 December, 1929, exclusive.

How then is such a case to be settled?

(d) Canon 15 states that in a doubt of law the law does not apply. Now there was from Pentecost of 1918 till December 2, 1929, inclusive, a *dubium iuris* whether those born of a mixed marriage were in the circumstances enumerated in Canon 1099 § 2 bound to observe the canonical form of marriage. In view of this *dubium iuris* and Canon 15 the law of the canonical form did not bind them; hence marriages entered into by such persons born of mixed marriages in the circumstances mentioned in Canon 1099 § 2 without the canonical form between Pentecost of 1918 and 2 December, 1929, inclusive, (provided they did not marry a Catholic) were validly contracted. It is therefore not the declaration of the Pontifical Commission of 20 July, 1929, but the reflex principle of Canon 15 that presents the key to the solution of such cases.[18]

3. Marriages of this nature contracted while the decree *Ne temere* was in force, i.e., between Easter of 1908 and Pentecost

[18] It is true, in the present instance application of that reply of the Pontifical Commission leads to the same conclusion as the reflex principle based on Canon 15, that those marriages are valid; that is, however, only *per accidens.* The difference of the two will be apparent, if we suppose that the Pontifical Commission had given the opposite reply. Its decision would still be explanatory of a *dubium iuris* and would not have retroactive force and could not be used to settle cases of a marriage contracted before it took effect, 3 December, 1929. Although marriages of this nature after this date would in our present supposition be invalid, nevertheless marriages before that date would have to be decided in view of the *dubium iuris* and Canon 15 and be declared valid.

1918, cannot be decided on the strength of the recent reply of the Pontifical Commission, since it refers to the canon of the Code, not to say anything of its not having retroactive force. Neither could Canon 9 be invoked, since this is the law of the Code. However, the same principle as is contained in Canon 9 held before the Code and consequently such marriages too would have to be considered valid in view of the *dubium iuris* that can properly be said to have existed under the legislation of the decree *Ne temere*. At most the meagre hope of having such a marriage declared null and void for lack of canonical form could prompt one to refer the case to the Holy Office according to the decree of 31 March, 1911, quoted above: "recurrendum esse in singulis casibus".

4. But what if a diocesan court had declared such a marriage contracted between Pentecost of 1918 and 2 December, 1929, inclusive, invalid? In view of the almost unanimous opinion of canonists that the phrase *ab acatholicis nati* in Canon 1099 § 2 excluded those born of mixed marriages, it is easily understood how local Ordinaries may have felt justified in declaring invalid the marriages of one in the other circumstances of Canon 1099 § 2 but born of a mixed marriage. The more so since most of them may not even have heard of the dissenting views of Leitner and Jone. But notwithstanding the Ordinaries' good faith in giving their decision, such declarations of nullity were themselves objectively wrong and invalid. What is to be done about them? *Per se* the only correct course is to revoke those incorrect declarations of nullity of such marriages and even to separate the parties to a second marriage that they may have contracted on the strength of such a false declaration of nullity. In practice the wisest course will probably be not to disturb the good faith of the parties who have already remarried. If later the first valid marriage is dissolved, e.g., by the death of the other party, then the second invalid marriage might be rectified, for instance by a *sanatio in radice*. If, however, the party favored with such an incorrect declaration of nullity has not yet remarried, every reasonable effort must be made to prevent the second marriage. For the rest, such cases will be but few, owing to the short space of time that has elapsed since the Code went into effect, besides the other reasons that would tend to reduce the number of such cases coming to the notice of the Church.

For the practical solution of all such cases after the Code went into effect, no distinction is necessary. If persons born of a mixed marriage even though baptized in the Catholic Church but never reared in it, married non-Catholics without the presence of a duly authorized priest and witnesses, all such marriages after the Code went into effect, i.e., after Pentecost of 1918, are valid, as far as the form is considered. Those contracted before 3 December, 1929, in view of the *dubium iuris* in Canon 1099 § 2 on the strength of the reflex principle of Canon 15: "Leges etiam irritantes . . . in dubio iuris non urgent; . . ." i.e., such persons were not bound by the canonical form of marriage. Marriages contracted after 2 December, 1929, are valid in view of the decision of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 20 July, 1929, and published in the *Acta Apostolicae Sedis,* issue of 2 September, 1929.

The above had already been written, when the Pontifical Commission for the Authentic Interpretation of the Canons of the Code published another decision referring to the same clauses of Canon 1099 § 2, which goes even further than its earlier declaration explained above.

IV. De matrimonio filiorum apostatarum

D. An sub verbis *ab acatholicis nati*, de quibus in canone 1099, § 2, comprehendantur etiam nati ab apostatis.

R. *Affirmative.*[19]

The word *apostata* designates, according to Canon 1325 § 2, one who has completely given up the Christian faith. However, a broader interpretation in common use comprises also those who have left the Catholic Church and faith without becoming infidels. From the entire tenor and purpose of Canon 1099 § 2 it does not seem proper to limit the word *apostatarum* in the recent declaration to the former: it ought to include the latter as well.

It is not these apostates themselves, however, who are here declared free from the canonical form of marriage, but their children. Moreover as regard their children, the remainder of the section of Canon 1099 § 2 in which that clause occurs

[19] 17 February, 1930—*Acta Apostolicae Sedis,* XXII (1930), 195.

must be verified; that is to say, the children of such apostate parents, even if baptized in the Catholic Church, are not bound by the canonical form of marriage only if they have from infancy been reared in heresy, schism or infidelity or without any religion, as was explained above.

This latter decision of the Pontifical Commission may be clear enough in the abstract, but in practice there may be numerous cases in which it may be difficult to determine whether the parents have apostatized or not. If they have joined an heretical or schismatic sect or a pagan cult, or if they have explicitly repudiated the Catholic faith, their apostacy will be evident. But what is to be said of so many others who have entirely forsaken the practice of the Catholic religion without denying it explicitly? Some such parents neglect to provide any religious instruction for their children. Nevertheless such parents can hardly be classified as apostates. They are usually designated as negligent Catholics. Their children, if baptized in the Catholic Church, can scarcely be considered free from the canonical form of marriage, even though they never received any instruction in the Catholic faith.[20]

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SHALL THE DIOCESAN CLERGY CONDUCT RETREATS? II.

IN the October issue of THE ECCLESIASTICAL REVIEW certain observations were offered concerning the relation of the diocesan clergy to the Lay Retreat Movement. The results of the study referred to there are now taken up. The inquiry was confined to diocesan clergy. It did not take up directly the work of the regular clergy. These latter have been so extensively identified with the movement that there is no occasion to refer to them except in terms of highest appreciation. Since it is felt rather widely that the diocesan clergy might well enter upon the work extensively, this study was confined to them. An effort was made to discover diocesan priests who are already interested. Letters were sent to the chanceries of thirty archdioceses and dioceses asking the name of priests

[20] Cf. *Periodica,* XIX (1930), 268-269.

known to be interested. A number of priests known to the writer were also appealed to. Questionnaires to the number of 163 were sent to as many priests, thus selected. Answers were received from 104 of them.

Since we are not attempting a statistical study, the replies are not reduced to rigid form. They reveal impressions. It is to these that we draw attention. In some cases the answers that were received instituted comparisons between the secular and the regular clergy. These were set aside as foreign to our purpose, as stated in the preceding article. No comparison is called for. The growth of the lay retreat movement which is assuredly in prospect will demand a large increase in the number of retreat masters. May we not hope to recruit many more of them from the ranks of the diocesan clergy?

Some of the answers are brief and, therefore, quite incomplete. It would be useless to present the 104 case studies that were made. Many striking and highly informing letters from bishops, retreat masters, country pastors, and city curates accompanied their replies. They were filled with observations on many aspects of the lay retreat movement, particularly on the manner of conducting retreats. It may be possible at some future date to reduce them to form in another article. The writer takes this occasion to thank the large number of priests who coöperated so readily with him in the study.

The questions that were asked and a synopsis of the replies follow.

1. State the number of retreats that you have given: (a) to laymen; (b) to lay women; (c) to diocesan priests; (d) to brothers; (e) to Sisters.

Retreats for laymen: 37 replied, with a total of 366 retreats as follows:

7	had	conducted	1	retreat	1	had	conducted	9	retreats
5	"	"	2	retreats	2	"	"	10	"
3	"	"	3	"	1	"	"	12	"
4	"	"	4	"	1	"	"	13	"
2	"	"	5	"	1	"	"	15	"
1	"	"	6	"	1	"	"	19	"
2	"	"	7	"	1	"	"	20	"
1	"	"	8	"	1	"	"	25	"
					1	"	"	38	"
					1	"	"	40	"
					1	"	"	75	"

Retreats for laywomen: replies were received from 37 who had conducted 1107 retreats.

3	had	conducted	1	retreat	1	had	conducted	17	retreats
4	"	"	2	retreats	1	"	"	24	"
2	"	"	3	"	1	"	"	25	"
2	"	"	4	"	1	"	"	30	"
6	"	"	5	"	1	"	"	102	"
3	"	"	6	"	1	"	"	157	"
2	"	"	7	"	1	"	"	197	"
1	"	"	8	"	1	"	"	380	"
2	"	"	10	"					
4	"	"	15	"					

(Some school groups were included, as were activities other than closed retreats, in the higher figures.)

Retreats for diocesan clergy: 12 replies were received indicating a total of 96 retreats.

1	had	conducted	1	retreat	2	had	conducted	10	retreats
1	"	"	2	retreats	1	"	"	11	"
1	"	"	3	"	1	"	"	15	"
3	"	"	5	"	1	"	"	22	"
1	"	"	7	"					

(Retreats to seminarians had not been included in the questionnaire. Two of those who answered the questions had conducted a total of 30 seminary retreats.)

Retreats to Brothers: none was recorded by any of the correspondents who replied.

Retreats to Sisters: eleven of those who replied had given a total of 54 retreats as follows.

1	had	conducted	2	retreats	3	had	conducted	6	retreats
2	"	"	2	"	1	"	"	10	"
4	"	"	5	"					

Some replies were put in an indefinite way (off and on for 25 years—no record for 28 years).

Open, not closed, retreats were found to be very common in the middle and northwest.

2. How long have you been engaged in this work?

An interesting feature of the study relates to the status of diocesan priests who have conducted lay retreats and the number of years through which their interest has been maintained.

Bishops	5	Members of Diocesan Mission Bands	4
Vicars General	1	Sup't of Parochial Schools	4
Diocesan Chancellors	2	College & Seminary Professors.	10
City Pastors	12	Seminary Rectors	2
Country Pastors	3	Preparatory Seminary Director	1
Curates	5	Newman Club Chaplains	1
Diocesan Retreat Master	1	Gen'l Secy. Nat'l Student Organization	1
Diocesan Missionaries	4		
Principal of Boys' High School	1		

One ought to be on guard about misunderstanding this distribution of retreat masters according to status. Some of the writers did not indicate their status. No attempt was made to discover all of the diocesan clergy engaged in the work. We are dealing here only with the replies received from among the 103 priests who were reached. The indications are given merely to show the variety of appeal made by the lay retreat movement to diocesan priests. The number of years over which retreats have been conducted appears as follows among those who replied to the question. Some did not reply to it.

40 years	2	12 years	6
28 years	1	10 years	5
24 years	1	8 years	2
22 years	1	6 years	1
20 years	3	5 years	4
16 years	1	4 years	1
15 years	8	2 years	4
14 years	1	1 year	2

Six replied in a general way—"occasionally for many years," "spasmodically", "many years."

3. How many religious houses in your diocese offer retreats to lay people?

4. What proportion of lay retreats is conducted by the diocesan clergy?

The answers to these two questions showed marked contrast of organization, and in some instances lack of organization. It will serve our purpose better perhaps if, instead of making a digest of the replies, we offer in brief form information to be found in *Laymen's Retreats, Explained,* by the Rev. W. I. Lonergan, S.J.

The following religious communities conduct closed retreats for laymen: Jesuits, Franciscans, Passionists, Cistercians, Dominicans, Redemptorists, Servites, Benedictines, Capuchins, Holy Cross Fathers, Salvatorians, Fathers of the Divine Word, Columban Fathers, Resurrectionists, Marianists.

Houses where closed retreats are conducted are found in the archdioceses of Baltimore, Boston, Chicago, Cincinnati, Dubuque, New Orleans, New York, Philadelphia, St. Louis and San Francisco; and in the dioceses of Brooklyn, Detroit, Hartford, Lafayette, Newark, Pittsburgh, Springfield, Trenton. In all of these archdioceses and dioceses arrangements are made for week-end retreats throughout the year.

In addition to these, retreats may be made usually during summer in the archdioceses of Chicago, four houses; Cincinnati, three houses; Dubuque, one; Milwaukee, two; Portland, Oregon, one; St. Paul, one; and in the dioceses[1] of Buffalo, two; Cleveland; Concordia; Corpus Christi; Davenport; Denver, two; Fort Wayne; Green Bay; Indianapolis; La Crosse; Leavenworth, two; Lincoln; Little Rock; Los Angeles; Louisville; Mobile; Oklahoma two; Omaha; Pittsburgh, two; Providence; Raleigh, Richmond; Rochester; St. Cloud, Scranton; Seattle, two; Spokane; Springfield; Wichita; Belmont Abbey.[2]

5. What is the attitude, favorable or unfavorable, of (a) diocesan clergy, (b) religious, (c) of the laity, toward the work?

Diocesan Clergy. Correspondents were expected here to interpret the general opinions of the diocesan clergy concerning participation by secular priests in the work. The correspondent himself was supposed to be favorable, since he was engaged in it. Some reported attitudes ranging from enthusiasm down to indifference. In some cases indifference was ascribed to lack of information because the movement was not understood. Some expressed the opinion that since the diocesan clergy were not prepared to do the work they should not undertake it. Others reported a lack of self-confidence on the part of the secular priests without any explanation of it.

Religious. Six of the correspondents reported that religious were favorable to participation in the work by secular priests. Two reported an unfavorable attitude. Many misunderstood the questions and took up the attitude of Sisters as regards retreats for themselves conducted by secular priests. Since this point was not held in mind in the study these replies are not taken up.

Laity. Twelve correspondents who were, of course, secular priests, reported the laity as generally favorable to participation by the diocesan clergy in retreat work. A number hesi-

[1] Where no figure is given one house is indicated. For more than one, the number is stated.

[2] Father Lonergan's list does not include the diocese of Syracuse where summer retreats for laymen have been conducted for five years at the Summer Camp at Fourth Lake in September. No attempts were made to include opportunities for retreats for laywomen.

tated to express an opinion because the development has not reached a point where the opinion of the laity can be measured with any exactness. Some writers reported a feeling that the spiritual privileges enjoyed by religious give to their retreats an added attraction.[3]

Some of the correspondents suggested the development of the custom of mutual invitation of both religious and secular priests to conduct retreats. As the movement grows this practice would naturally be extended.

6. Are you in favor of this work? State reasons (a) for it, (b) against it.

Again the reader is reminded that these questions were directed to diocesan priests who are engaged in the work. Naturally their replies are favorable. The interest here lies in the reasons given. Some called attention to the fact that since retreat work is becoming a significant aspect of ordinary spiritual life, it becomes thereby a personal concern of the diocesan priest. Many called attention to the impression that parish clergy are equipped to do ordinary routine work in a parish but are not equipped to lead souls to a higher spiritual level. The fact that the Holy Father has strongly recommended lay retreats and has expressed his wish to see both religious and secular clergy interested was set forth as the final reason for a favorable attitude.

Many felt that the intimate relations between the secular clergy and the laity are the basis of mutual sympathy that should lead the former directly into the lay retreat movement.

Practically all of the correspondents called attention to the splendid reaction of the retreat work upon the priest himself, and saw in that the promise of deeper spiritual life, stimulation of zeal, marked improvement in ordinary preaching and consequently the spiritual invigoration of parish life. It was held furthermore that the retreat master develops a more marked interest in exceptional souls and gradually brings into his work proper attention to spiritual direction looked for by those who aim to foster deeper spiritual life.

[3] This point has not been looked up, but it would seem that an effort on the part of the secular priest would obtain for him practically all of the privileges in question. Membership in the Near East Relief work, Propagation of the Faith, The Pious Union of a Happy Death and similar organizations will confer upon any priest a very wide range of spiritual faculties that are enjoyed ordinarily by members of religious congregations.

The comment then followed certain general lines. Lay retreats promise to increase rapidly and to become normal aspects of ordinary parish activity. On this account the diocesan clergy should be interested and active in as far as they are competent or make themselves competent. The prospective demand for qualified retreat masters is so great that it will be necessary to increase the number. Again there is definite prospect of such benefit to the clergy in a spiritual way as to promote spiritual progress throughout the ranks of the diocesan clergy. In any case it would be a good thing to put an end to self-depreciation and to stimulate self-confidence in relation to a work easily within the competence of a very large number of priests who have not yet been attracted to it.

One bishop expressed in a long letter the conviction that active interest in lay retreat work and activity in it are practically of obligation for the secular clergy because of their capacity, opportunity and experience, and of the practical necessity of their doing so. He finds, as the Holy Father finds, that this movement promises splendid results in the development of Catholic action on the part of the laity; and since bishops are profoundly interested in this, it is natural for them to look for the most wholesome and active participation by the diocesan clergy. He stated in conclusion that he had constantly invited diocesan priests to conduct retreats and that the results had been splendid.

Few of the correspondents overlooked certain practical difficulties which arise out of the circumstances of the case. Many of them called attention to the exacting duties of the diocesan priest, to the countless demands made upon his energy and time in doing well the work at hand in the maintenance of parish life. It was felt that when a parish priest does his ordinary duties well he will hardly have time to do anything more. The writers who expressed this view felt that the parish priest is hardly in position to do anything more and that, therefore, he should leave lay retreat work to those whose circumstances and training fit them for it. Some of the writers who were personally and theoretically in favor of lay retreats by the diocesan clergy felt that their widespread participation in it is hardly to be expected.

7. What are (a) the advantages and (b) the disadvantages to the diocesan retreat master?

Since the replies to this question were anticipated by one of the preceding questions, the replies may be interpreted briefly in order to avoid repetition. In all cases where the advantages were set forth, the spiritual profit to the preacher of the retreat was emphasized. It was held that spiritual zeal is stimulated, spiritual life is deepened, better standards of preaching are encouraged and the preacher is redeemed from slavery to routine. Furthermore, the retreat master enjoys an experience that is most stimulating in witnessing the enthusiasm and delight to which retreatants constantly call attention. In preparing a retreat the preacher is trained in the habit of consecutive thinking and in developing a cycle of spiritual thought and observation around a central point. On account of the intimate and yet informal relations with which he enters with those who make a retreat he is stirred to make his spiritual interpretations more immediate and practical and to look deeply into the hearts of those who go to him for conferences during the days of a retreat. One correspondent wrote as follows: "I have gained much more from conducting retreats than did they to whom I preached them. Time and again I have been told that a retreat had been the thrill of a lifetime." Another correspondent wrote as follows: "I have conducted retreats for as few as twenty men and for as many as one hundred and eighty. I have never conducted one which was not a revelation to me, of goodness and spiritual aspiration that were surprising and I have always felt stimulated to become a better priest because of the edification I have invariably experienced in the work."

The disadvantages that were brought to attention in the replies to this question were anticipated in what has already been said. Some correspondents seemed to assume that the inquiry related to retreats to be given by parish priests to the members of their own congregations. They found some disadvantage here.[4]

[4] This point had not been anticipated in the inquiry. The writer had in mind the general movement and general participation by diocesan priests in it. He had assumed that a priest willing to conduct a retreat would be available for those conducted elsewhere than in his own parish. The difficulty is practical, but it is readily overcome when the priests in the diocese are willing to conduct retreats anywhere outside of their own parishes.

A few of the replies indicated an occasional difficulty in that one who is willing to conduct lay retreats might be suspected of wishing to advance himself, to attract attention even at the expense of his own ordinary duties. The thoughtlessness represented by this prospect is hardly worthy of attention.

Some of the correspondents raised a question as to aptitude. This study was made with the hope of commending a noble work to the diocesan clergy as a whole. It may be taken for granted that those who for whatsoever reason are unwilling to enter the work will not do so. The purpose has been to stimulate self-confidence, to present a noble opportunity to priests, in the hope that those who are qualified and in position to do so will answer the appeal of the work in the interests of Catholic life.

8. How was your interest in retreat work aroused?

Sixteen of the correspondents stated that the thought of engaging in retreat work resulted from an invitation to do so. Two reported that they had been directed by superiors to conduct retreats. A few became interested because as chaplains to hospitals they had had occasion to conduct retreats for nurses. A number reported that they loved the work and engaged in it with the cordial approval of diocesan authority. Some traced the impulse to an appeal made by the archbishop on the occasion of the annual clerical retreat. Now and then a pastor had urged an assistant to take up the work and he had done so. A number reported that their interest was traced to an invitation originally received from religious. In a few cases suggestions by presidents of seminaries first aroused interest. A few traced their attachment to the teaching of Father Walter Elliott.

9. Why do not more of our diocesan priests engage in the work?

The replies to this question were varied and most interesting. Some thought that parish duties were too exacting to permit secular priests to take up the work. A few ascribed lack of interest to failure of seminaries to explain the movement and its appeal to seminarians. A few of the correspondents felt that the religious have a monopoly of the work and they are better qualified to do it, since other duties make

way for this one when it is assigned. A number reported a widespread inferiority complex under the influence of which eight out of ten priests simply take it for granted that the work is not expected of them, that they should not undertake anything unusual and that anyway they are not fitted for the work.

Some writers maintained that the secular priests are to a very great extent uninformed and, therefore, not interested. Some correspondents reported willingness to undertake the work but also a hesitation to do so until encouragement should come from diocesan authorities. A number of the writers stated that their inquiries showed many who were capable and willing to conduct retreats, but who had never been asked to do so. General indifference or lack of zeal and satisfaction with routine were indicated as causes of failure of the diocesan priests to display interest. One correspondent expressed the belief that now and then pastors are unwilling to permit curates to take up the work. Lack of spiritual insight traced to neglect of spiritual reading and meditation was indicated as one probable cause of some indifference. A number stated that an active central bureau in the diocese would accomplish very much in explaining the movement and extending invitations to qualified priests to cooperate.

10. Make any suggestions which occur to mind.

The suggestions that were received turn largely on the need of diocesan organization and positive encouragement by the bishop. One bishop who wrote expressed the belief that every diocese should have a distinct unit of the movement and that seminaries should direct the attention of theological students toward it. Many suggested discrimination in selecting priests whose age, spirit and ability give promise of effective service. A number of correspondents favored a retreat group in the diocese to be composed of a small number, carefully selected and devoted to the work. They should be allowed to specialize in retreat work. One bishop reported that he selected priests carefully and assigned the work to them. He found that some who had entered upon it almost reluctantly, developed great enthusiasm later. The answers to this question were surprisingly thorough. In a general way insistence

was laid upon the authority and encouragement of the bishop, efforts to make the work well known, diocesan organization, care in the selection of priests, the suppression of the inferiority complex, remote preparation in the seminary.

11. From what sources did you obtain retreat material?

The answers to this question indicated a very wide range of reading which it is not necessary to set forth here.

The writer undertook this study in the firm belief that the development of the lay retreat movement will lead to a great increase in the demand for priests who will undertake it. This demand can be met in larger measure by arousing and extending the interest of the secular clergy. The actual resources and prospective growth of religious communities are not great enough to meet the hoped-for demands of the future. The study that is herewith completed simply strengthens the conviction with which it was begun. Not a single reason alleged against active participation by diocesan priests had any force whatever, so far as personal equipment is concerned. We may set aside those who are really not qualified (certainly few in number), those who are too busy or who are incapacitated in any way. Allowing for this it is certain that very large numbers would find happiness, spiritual improvement and opportunity for noble service in the work of giving retreats.[5]

JOHN K. SHARP

Brooklyn, New York.

[5] An interesting article on the origin of Lay Retreats in the United States, by the Rev. Joseph R. Stack, S.J., will be found in the March, 1930, issue of *Records of the American Catholic Historical Society of Philadelphia* (715 Spruce St.), Vol. XLI, No. 1.

Analecta

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

Protonotaries Apostolic *ad instar participantium:*

9 July, 1930: Monsignors Joseph Charbonneau and Joseph H. Chartrand, of the Archdiocese of Ottawa.

10 July: Monsignor Remi S. Keyzer, of the Diocese of Boise City.

Domestic Prelates of His Holiness:

4 January, 1930: Monsignors George X. Schmidt, John Henry Schengber, John Patrick Downey and John F. Hickey, of the Archdiocese of Cincinnati.

15 May: Monsignors Robert G. Connor and Anthony J. Mentink, of the Archdiocese of Cincinnati.

20 May: Monsignors Francis Boulay and J. Ferdinand Béland, of the Diocese of Trois-Rivières.

6 June: Monsignor Patrick Kennelly, of the Diocese of Ballarat. Monsignors Martin Vaughan, Terence O'Shaughnessy, and Jerome Hennessy, of the Diocese of Goulburn. Monsignor Denis Hogan, of the Diocese of Sandhurst.

10 June: Monsignors Edward C. Griffin and Joseph C. Urban, of the Diocese of Trenton.

18 June: Monsignor William Joseph Rice, of the Diocese of Green Bay.

9 July: Monsignors Joseph Lebeau, Silvio Corbeil and George Edward Fitzgerald, of the Archdiocese of Ottawa.

Monsignors James A. Solon and J. Schmitt, of the Diocese of Rockford.

25 July: Monsignor F. J. Chisholm, of the Diocese of Antigonish.

19 August: Monsignor Edwin Henson, of the Diocese of Nottingham.

25 August: Monsignor Louis Smet, of the Diocese of Richmond.

Knights Commander of the Order of St. Gregory the Great, civil class:

25 March, 1930: Sir Clarence E. Martin, of the Diocese of Richmond.

2 July: Sir James Joseph McFadden, of the Diocese of Pembroke.

16 August: Sir Thomas George Anstruther Molloy, of the Archdiocese of Perth.

Knights of the Order of St. Gregory the Great, civil class:

6 June: Sir Francis Patrick Kelly, of the Diocese of Goulburn.

9 July: Sir William Henry Atherton, of the Archdiocese of Montreal.

9 August: Sir Francis Bradford, of the Diocese of Nottingham.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CATHOLIC MEDICAL MISSIONS.

Interest in the missions has swept over the United States like a flood in the last few years, and we have become within a decade the greatest supporters of the missions of any nation in the world. The parish priest is constantly made aware of the needs of mission work and the expectations of the missionaries by the many appeals which come to him from far and wide.

But there is one aspect of mission work which requires far more emphasis and needs much more interest that it has so far received; namely, the medical side of the missions. Our Lord Himself has given us a very good example in this regard by the solicitude He showed to heal the sick before He preached the Gospel. Nothing is more striking in the New Testament than the preference of our Lord for healing the sick above all other works of mercy. The people came to know this, so that as soon as He approached a town, many of them began to carry out the sick to receive His merciful help. It is not hard to understand the reason of this. Our Lord's divine compassion made Him wish to relieve bodily as well as spiritual misery, and He knew that these human hearts which He had made would respond to the preaching of the Gospel when He had shown His merciful kindness and power by healing the bodies of men.

The missionaries, especially in primitive countries, are almost obliged to take an interest in the physical welfare both of their converts and of the pagans. In many places where there are Catholic missions, the people are utterly destitute of medical aid except what the priests or brothers or sisters give. In many instances the missionary is four or five hundred miles from a hospital, and there are no doctors or nurses or drug stores in the whole region. Some of the missions are so inac-

cessible that it is impossible to send out and get the services of doctor or nurse, or even to bring drugs quickly from the far distant source of supply. Hence the missionary finds it not only expedient but necessary to have as large an amount as possible of medical supplies and to know as much as possible about their use.

Of course it would be quite ideal if we could send a whole army of doctors and nurses to take care of the precious lives of the missionaries and to minister to the needs of their people. This would require a stupendous amount of money and the enlisting of an army of well qualified doctors and nurses. Nor would the initial expense of sending them out be the principal part of the cost. They would have to be paid a reasonable salary, taken care of when ill, and supplied with great quantities of expensive equipment to do the work effectively. The non-Catholic denominations have far surpassed Catholics in medical mission work. They have at their command great sums of money to build hospitals, conduct dispensaries, and they have a veritable army of doctors and nurses in the mission field. They number their trained medical workers by the thousands, whereas the Catholics can hardly number theirs by the hundreds. One of the reasons, as they themselves declare, for the immense development of their missionary appeal among the people is due to the fact that their medical mission work attracts people to their hospitals and dispensaries. In this way they make friends and prepare the people to become Protestants. On the other hand, although they have worked in a different way, the Catholic missionaries have not been unaware of the need of medical work on the missions. Almost every missionary in primitive countries gets as much as he can of medical supplies and uses them to relieve the sufferings of the people. The letters which are constantly received by the Catholic Medical Mission Board are eloquent testimony of the efficacy of this work. Medical aid helps the missionary to win the confidence of the pagans, to make conversions, to encourage converts to persevere.

A striking fact about the influence of the missionary in this work is that the small dispensary is often more efficacious in making converts than the large hospital. This may be one reason why the Catholic missionaries have numerous dispens-

aries. But of course a well-equipped hospital ought to be near the dispensaries, in case of acute appendicitis or any other crisis which would require an operation, as the lives of missionaries are in danger unless a hospital can be reached in a reasonable time.

The dispensaries, however, are the most effective means of close contact with the people. One can readily realize why this is so. Let us visualize the circumstances in the one case and in the other. Imagine yourself in one of the mission hospitals. It is poor, and not luxuriously fitted with all the requirements as our hospitals are, but still it is a place where beds are on hand for the care of the sick, where people come and are treated in acute crisis, and go home when they are cured. As you walk through the wards of the hospital you see patients, some stupefied with pain, others groaning with fever, others asleep. But very few of these will listen to any religious conversation or hear of any religion different from their own. They are in a strange place and are somewhat suspicious of their surroundings, and not in a very good attitude for instruction and the acquiring of the Christian Faith. They come in unwillingly and leave as soon as they can, desirous of getting back to the bosom of their family and the surroundings that they know.

Now and again a priest with tactful words interests them in the Catholic religion, but, relatively, considerable effort has to be put forth and great expenditure of time is involved and not so many actual conversions are made. Of course, this does not mean that we wish to minimize the efficacy of the hospital in mission lands. Although the immediate results may not be so great, these large hospitals have a powerful effect in the long run, as object lessons in Christian charity and as a means of reconciling people to the idea of having the Catholic Church in their midst. Their ministrations also influence the patients in after days to investigate the religion which was the motive of the kind care they received in the hospital.

But penetrate into a native village in a primitive region where there is no hospital for hundreds of miles. The priest comes to the village and hopes for conversions. As the people are all pagans, he cannot go out immediately to preach the Gospel. The nations would not listen to him. So the mis-

sionary must use indirect means to awaken their interest and friendly feeling. Under a spreading tree, or in one of the native huts, he sits down and opens his medical mission kit. He displays the bandages, medicines and ointments, which look so soothing for the aching wounds. He shows his neat little bottles of aspirin tablets and quinine, which the natives know are the marvelous medicines which take away a headache so rapidly or soothe a fever. Moved by curiosity and interest, the people approach and show their various ailments. A man extends his arm, half eaten away by an ulcer. It is one of those angry wounds so common in tropical countries where the heat is so great and there is utter lack of sanitation. Perhaps a sore began with the bite of an insect; the man scratched it until it bled; then it festered and gradually ate into the flesh. Now the missionary observes that it has eaten very deep, almost into the bone, and has cut the nerve trunks, so that the limb commences to wither. He first cleans the wound with an antiseptic solution, then spreads on an ointment, and finally wraps round it lengths of protecting bandage. The man's expression changes from timidity and suspicion to immense grattitude. The pain in his wound is soothed for the first time in months. He begins to hope that he will get rid of this awful thing that is eating away his flesh. A vague appreciation of what Christian charity means, as contrasted with the hardheartedness of paganism, enters his bosom. As his wound is healing, Faith is awaking and when he is healed, he becomes a Christian.

Next comes a child led by its mother. The poor little creature suffers from infected eyes, which, if not treated, eventually will develop total blindness. The lids are red and swollen. A slow stream of yellow pus flows out from between the lids. It is a terrible sight, but the missionary knows that a few treatments will probably check the infection and save the eyesight. He cleans the bleary eyes as best he can with a piece of cotton dipped in boric acid, then he drops into them a solution of sulphate of zinc or copper. It is the first time that anyone has done anything for her child, and the mother's eyes beam with gratitude and she hopes that her little one will be saved from lifelong blindness. The missionary has the opportunity to chat with the women as he did with the man. What

he says is listened to with rapt attention and good will. As the child and mother return day by day for treatment, the child's eyes clear up and the sight is saved. One can imagine how easy it is for the missionary to get permission to baptize the child and to persuade the mother herself to profess a religion of which she sees with her own eyes the power and charity. So the work continues. One tells another, just as in the days of Christ, and the missionary is followed about wherever he goes, by the afflicted who appeal to him for help. He is everybody's friend. Gratitude opens the door to good will. Good will begets an attentive audience, and then "Faith comes by hearing."

The floods of letters which pour in from the missionaries to the Catholic Medical Mission Board tell of the immense efficacy of medical mission work. They come from every part of the mission world—from the Indian missions in the United States, the mission in the Southwest among the Mexicans, from missions in Porto Rico, the Bahamas, and the Philippine Islands, from China, India, Africa and Australia—in a word, from every part of the inhabited world where medical missions are possible. They plead for an increased supply of medicines, bandages and in the case of hospitals, for operating-room tables, X-ray apparatus, and other means of helping the sick. Sometimes they ask for doctors and nurses, although this request is not so common. The testimonies of the missionaries leave no doubt but that there is an immense need of medical work in the Catholic mission field.

One of the principal aims of the Catholic Medical Mission Board is to send out donations of medicines, bandages and instruments to the missionaries. These are collected from hospitals, doctors and nurses. We also purchase, with the funds that come in, those medicines which are not given in sufficient quantities. Because of the charitable nature of the work, the manufactures of drugs, such as aspirin, quinine and bichloride of mercury, give prices which are extremely low, and thus make it possible for us to buy ten or twenty times the amount that others could buy with the same sum of money.

Last year the Board sent out sixteen thousand pounds, or eight tons, of medicines and supplies, contained in 229 large packing cases, which went to 125 different mission fields all over the world.

Here is a list of places to which supplies were sent:

CHINA: Hupeh, Shanghai, Wuchang, Ichang, Shenchow, Tamingfu, Kwangtung, Ningpo, Kinkiang, Hanbro, Chekiang, Shantung, Suiting, Tsinanfu, Hang Yang, Chusan, Kowloon, Paotsing, Hong Kong.

INDIA: Bezwada, Rawalpindi, Mandochorie, Travancore, Bangalore, Kumbakonam, Kanara, Champaran, Mugdal, Bengal, Kashmir, Colachel, Nagereil, Palliday, Colasegaram, Mdaura, Malabar, Changanacherry, Ernakulam, Bettiah, Guntur, Rachi, Monghyr, Dacca, Bhagalpur, Bankpore, Morpa, Chugari, Sundargar.

JAPAN: Kagoshima, Tokuga, Biwasaki, Wensan, Korea.

AFRICA: Tanganyika, Natal Nigeria, North and South Rhodesia, South Nigeria, Kenya Colony, Aliwal North, Kampala, Uganda.

PHILIPPINE ISLANDS: Lubuagan, Mindanao, Manila.

PORTO RICO: San Juan, Bayamon, Mayaguez, Santurce, Isabela.

BAHAMAS: Nassau.

HAWAII: Honolulu.

ALASKA: Nulato, Akuralak, Pimute, Hooper Bay.

U. S. INDIAN AND NEGRO MISSIONS: Holman, N. M.; Los Carrillos, N. M.; Lubbock, Tex.; Anton Chico, N. M.; Dos Palos, Calif.; Las Vegas, N. M.; Gallup, N. M.; Phoenix, Ariz.; Culde Sac, Idaho; Harlem, Mont.; Stephen, S. D.

PALESTINE: Beitgemal, Jerusalem.

In order to systematize the work more and acquire suitable headquarters for its growth and development, the Catholic Medical Mission Board recently acquired property in the heart of New York City, at 8 and 10 West 17th Street, just around the corner from Fifth Avenue. Two houses were purchased, one of which has been fitted up for the immediate needs of the work, while the other will be available for its growth and expansion and in the meantime will be a source of income. The top floor of No. 10 will be occupied by the Sisters of the Atonement, who carry on the work of the office. The next floor, the third from the ground, will be the chapel, with a parlor and workroom, where groups of women will meet to make bandages and dressings. The next floor, the second from the ground, is equipped for offices, with everything necessary for carrying on correspondence and keeping records. The next floor, which is a converted store, is the storeroom and shipping place. The walls of this floor are lined with large bins, which contain medicines, instruments and bandages in

large quantities ready for shipment. The medicines are classified, so that those which require special skill in administering are sent only to missions where doctors are in attendance.

Besides the activities involved in collecting and sending out to the missions these large cases of medicine, the Board has also begun to distribute a specially prepared medical mission kit. The kit contains the drugs and equipment which were recommended by experts of the army and navy and by mission doctors. In addition to the medicines contained in the kit, an extra supply is sent, so that the missionary can refill the kit ten times. Sixty of these kits have been prepared and sent to the missions, and it is hoped that many more hundreds will be sent out. A donation of twenty-five dollars enables the Board to send out one of these kits to the missions, though the same material would cost about eight times that amount to a private individual who purchased it at retail.

A further activity of the Board is the promotion of the yearly course of medical lectures for priests and brothers and sisters, who are preparing to go to the mission field. This course has been given for the last four years, through the kindness of the Georgetown University School of Medicine, and in its sessions an effort is made to communicate to those going on the missions the most necessary information on hygiene, tropical diseases, materia medica, and the symptoms of ordinary diseases, also to instruct them in the use of the medicine and instruments contained in the kit. Members of many religious communities of priests, brothers and sisters assemble for these courses, and those who have taken the work in past years and are already in the field, speak very highly of the advantage of having had this preliminary training.

The Board sends out a great deal of literature about Medical Missions, and is developing a staff of lecturers and speakers who will make the work better known. Priests who feel called to take a special interest in this work are invited to communicate with headquarters. We would like to have priests in every part of the country who would take an interest in the work and talk about it when occasion offers.

A special leaflet of prayers for the Catholic Medical Missions, approved by ecclesiastical authority, may be had from headquarters.

The finding of Catholic doctors and nurses who will go to mission fields and the recommending of them to mission superiors, is another part of the work. The Catholic Medical Mission Board does not undertake to send out any medical workers, as it is more practicable to recommend them to the mission superiors who need and ask for them, and then have the superiors assume entire responsibility. The Board does however help, according to its financial ability, to pay the salary of these medical workers in places where the mission superior cannot manage this. The Board is supporting a nurse and social worker in Porto Rico who does excellent work according to the testimony of the missionary Fathers. At the time of the great Cyclone in Porto Rico, the Board coöperated in sending out two units, each consisting of one doctor and three nurses. The Catholic Near East Welfare Association supplied the means, while the personnel was secured, through the coöperation of St. Vincent's Hospital, by the Catholic Medical Mission Board. These doctors and nurses went as independent units and coöperated with the Red Cross. At the conclusion of their service several beautiful letters of appreciation were received from the Red Cross, both in Porto Rico and at Washington, D. C.

With the securing of the services of the Franciscan Sisters of the Atonement, who devote themselves to the office work, and the opening of our new headquarters, we feel sure that Medical Mission work will have a new era of efficiency and progress. The present writer has served as director for the past few years and is now giving a great deal of time to the work, feeling that there is no other way in which one can give better service to the Church and the salvation of souls.

To the parish priest the Catholic Medical Missions offer very interesting vistas of opportunity. Many parish societies are looking about for some definite work which will be easy enough and interesting enough to hold their members. The making of bandages, the collecting of medicines and instruments, and helping Medical Mission work in other ways, offer very interesting and profitable means of using their energies. Just as Red Cross work did during the war, so partaking in this war against paganism will offer congenial employment to many thousands of Catholic women. A leaflet has been pre-

pared about this work which will be sent to any pastor upon request, or to any officer of parish societies.

Just recently a letter has come from His Eminence Cardinal Van Rossum, Cardinal Prefect of the Congregation for the Propagation of the Faith, in Rome, in which he gives the judgment of his vast experiences concerning Medical Mission work. We shall quote this in conclusion.

ROME, PALACE OF THE PROPAGANDA,
21 JUNE, 1930.

Reverend Father,

I was very satisfied when I heard of the remarkable progress which has been made by the Catholic Medical Mission Board in the United States, and that you are now in posssion of new headquarters that are convenient to a work of such importance.

I am very grateful for all that you do for this very apostolic aim and I hope sincerely that by the help of American Catholics we shall be able to give to all our missionaries the medical aid which they need so much. The apostolate by means of medical assistance to the poor natives is most efficacious and sometimes the only way to bring their still poorer souls to Christ.

So I bless your work, and I pray the Queen of the Missions to protect it efficaciously so that it may grow and reach to the perfection which is the object of all your desires and of your strenuous continual work. I bless also all those who help and support your efforts in any way.

(Signed) WILLIAM CARDINAL VAN ROSSUM.

EDWARD F. GARESCHE, S.J.

New York City.

MARYKNOLL MISSION LETTERS.

The Mission Virtue.

THE RIGHT REV. JAMES E. WALSH, M.M., CUMBERLAND, MARYLAND

VICAR APOSTOLIC OF THE MARYKNOLL KONGMOON MISSION IN SOUTH CHINA

Every set of men has favorite topics of discussion, that finally develop into stock arguments. These classical bones of contention may range from the intellectual difficulties of school days to the procurator's opinion of their appetities; but,

in some form or another, they seem to exist in all walks of life.

Missioners also have theirs. Among them are street preaching, the silver market, and how to hunt tigers. But what the mystery of the Marie Celeste is to the sailor, and the price of gasoline to most Americans, that to any assembly of missioners is the thorny question of the special missionary virtue.

What is it that does, or should, distinguish one of the mission calling, as by some peculiar and unique mark? Many qualities he must indeed have—but what is his virtue *par excellence,* the major condition involving his success or failure, the particular faculty accompanied by which he promises to go on to the heights, and without which he can only hope to hang on in the ruck? What is the secret of the conquering apostle?

Many pleasant evenings on South China verandas have been passed in tossing this question to and fro, and often the gentle monsoon, as well as the languid China night, have helped arguments and fevered brains to cool off. The discussions failed miserably to settle the question. They did, however, narrow it down a bit.

What the Mission Virtue is Not.—Elimination is as good a way as any to track this quarry. If it is hard to decide what the virtue is, it is at least easy to determine what it isn't. Modern virtues, for instance—such as "expressing personality", being true to the inner self, being a gentleman (according to my little code), and similar heroic attainments—can be given up at the start, since the pagan people among whom the missioner lives are too little advanced to savor these Spartan possibilities of our weak nature.

To add the new tendencies of the old Adam to the catalogue of good qualities is one way to manufacture virtue, but it is no help to an ambitious apostle. His people do not know the rules of this game, and would simply refuse to play, thereby leaving him to pose before no admirers.

This is one of the disadvantages of living in countries that have not yet been civilized to the culminating zenith of unconscious hypocrisy. In the simpler world of the missions, nc person passes muster simply by calling his crimes virtues.

Shall a man make gods unto himself, and they are no gods? (Jeremias 16:20).

About Zeal.—Touching the list of the virtues, as catalogued by the real authorities from Dionysius to Rodriguez, a natural and logical claimant is at once seen in zeal. It is indeed a virtue that has always characterized missioners, and it would be hard to imagine successful ones without it.

On the other hand, it is not at all hard to imagine unsuccessful ones with it. Zeal, and plenty of it, had the early missioners to India, who went about demolishing pagan fanes and killing sacred cows in a fashion that vindicated to the missionary clan that famous motto from the Psalm: *The zeal of Thy house hath eaten me up.* (Ps. 68: 10). But they did not convert India, and there are not wanting those who say that they retarded its conversion.

Zeal, and little else, had the man who baptized an entire village is unseemly haste, and woke up later to find that his additions to the flock suffered from the serious impediments of bigamy and opium-smoking. The only harvest reaped from this zealous planting was a large crop of turmoil.

Than Savonarola a more zealous man was seldom seen, but, when his career is assayed, it is a question if he did not stir up for the Church more trouble than edification.

Zeal is a fine thing in a collection of virtues, but in itself alone it is questionable, and even dangerous. There have been so many notable failures among mission workers who had all the zeal in the world (and not a single thing besides) that it is hard to rate it as the corpse at this funeral.

Partisans of Patience.—Patience has its supporters, and among them is no less a person than Blessed John Gabriel Perboyre, C.M., who was martyred for the Faith in China. According to his opinion, Job himself did not have enough of that commodity to fit out an apostle to pagans; and all missioners will readily agree that he was not far wrong.

Patience is surely a good virtue for the missioner to have—indeed, it is an indispensable one—for nobody gets his own way in this world less than the missioner, whose work is a constant attempt to do the humanly impossible. Merely for his own peace of mind, he needs patience in great quantities, and, for his mission work, he needs the same, only more.

The man who can smile sweetly with a knife in his heart—for scarcely other is the daily ganging aglee of his dearest hopes—would have the requisite degree of this virtue for a missioner. And, to that, please add the ability to preserve a fictitious serenity, while facing at the breakfast table a row of sun-wilted confrères who are eyeing the world in general with malignity, not excluding himself and his miserable struggle with cold fried eggs, soggy bread, and muddy coffee.

He was a patient man and a model missioner who labored twenty years in Borneo without one convert, and his name was Felix Westerwoudt. His patience laid the foundation for a fine later success.

He was an impatient man who, after four years of China, returned to Europe to start an international organization for supplying the Chinese nation with pocket-handerchiefs, as his idea of advancing the millennium a few degrees in old Cathay. He wanted to teach the Catechism in the morning, and have Gothic cathedrals in the evening, and his name has not gone down in mission history. He was too impatient to be a missioner.

Patience, indeed, makes out a case so strong as to defeat its own claim. It is too obvious; too entirely essential in the mission panoply. It does not determine good and bad missioners, since without it a man simply cannot be any kind of a missioner at all. To say a missioner should be patient is like insisting on patience in a bill collector, and not unlike requiring a bishop to be sober. It is so elemental that it can hardly constitute his distinctive clothing; it is part of his skin.

Light-hearted Men.—A tradition with the French missioners in general, and the Paris Foreign Missions in particular, is to regard gaiety as to the classical earmark of the missionary type. The feeling is that light-hearted men, who can laugh at almost anything, including themselves, are likely to wear well amid the slings and arrows of outrageous fortune on the missions.

Blessed Théophane Vénard is a great exemplar of this disposition; joking away in his cage the passage of the days that separated him from martyrdom.

Another Paris Foreign missioner, Bishop Cauthier, mentor and friend of the Maryknoll pioneers in China, is a more re-

cent example. Being anointed on his death bed, he remarked, "Perhaps you can omit my nose, for, amid the perfumes of the Orient, I hardly think I have committed any sins with that member, in fact, it has gained me a lot of merit."

This disposition is a help to a missioner, for he must manufacture his own smiles, if he is to have any. It is a safety valve for the man himself, but rather a device to save him wear and tear than a spur to the great and sustained effort that is successful mission work. It is more of a protective apparatus than a great élan.

A Cinderella.—These are the three traditional candidates for the office of the missionary virtue. There is, however, still another one, that can make out a much stronger case, and yet this Cinderella is seldom even seriously considered.

It is a curious fact that there is no disagreement at all about the great missionary failing. Ask any group of missioners what it is, and the answer will come, unanimous and immediate: discouragement.

If there is no argument about the classic vice, why would not its direct opposite be the classic virtue? Confidence is what is opposed to discouragement, and the one impregnable fortress against it. Try to discourage the man with confidence in God, and see what happens. Calamity cannot wither, nor pessimism stale, his infinite variety. He will try anything, once, twice, or a dozen times. He works hard, smiles often, and worries not at all. He has plenty of zeal, patience, gaiety, and more besides. His strength is as the strength of ten, because it is not his own. He knows in whom he has believed, and he can do all things in Him. He is confident. And he is very likely to be a successful missioner.

Confidence Elected.—St. Paul, who is regarded as the greatest apostle of history, is said to have had a qualm over evangelizing the city of Corinth. It was a licentious place, and in every way unpromising. The task called for a superabundance of confidence. He got it, and from the right place. *Do not fear—I am with thee—I have much people in this city.* (Acts 18: 10).

The rest was easy. It was in Corinth that he built up the strongest of his missions. Not that the difficulties vanished. On the contrary, they increased. Opposition, expected and

unexpected, arose. Riots and tumult occurred. But confidence kept on sowing the seed, and the final outcome was a big harvest. The opening of Corinth was an illustration of the fact that confidence is the special need which makes all the difference in this sort of work, turning the baffled missioner into the conquering apostle.

It is true that the results secured at Corinth bring rather to mind that final simplification of all problems, the grace of God; but this is doubtless to understand by results the actual success of the work itself. Meanwhile, what about the incidental success of St. Paul in filling his personal rôle as a missioner? How did he keep on keeping on? This is grace, also, since everything is grace, but, more particularly, it is a grace called confidence. It is a subjective virtue residing in a man, by which he remembers always to lean on and confide in that same grace of God, even to the point of glorying in his own infirmities, that the power of Christ may dwell in him. For confidence is a compound of trust and humility, founded equally on the double conviction that self is all weak, and God all mighty. *For when I am weak, then am I powerful.* (2 Cor. 12: 10).

It believes that God is a Father to all His children, pagans included, and not excluding the missioner himself; that He will have all men to be saved and come to the knowledge of the Truth; that He can overcome evil by good; that nothing happens without His permission; and that, in spite of contrary appearances, His divine wisdom reaches from end to end mightily, and ordereth all things sweetly.

And fortified with these convictions, a missioner, or anybody else, has only to put his hand in his Father's hand and walk beside Him, if with unequal steps, yet trustfully, through his little forest of a world—convinced that he is being led aright, that nothing too bad can possibly happen on the way, and that the end of it all is going to be somehow good, and even somehow glorious.

The Saint of Confidence.—It is odd that the characteristic virtue of the two Saints selected as the official patrons of the Missions happens to be this very same thing? Is this accident, or design? Assuredly, in matters of that kind, there are no accidents.

The confidence of St. Thérèse is universally known; she is even called the "Saint of Confidence". It is surely unusual for a mere child to die unknown in an unknown corner, with the sentiment on her lips: "I will spend my Heaven doing good on earth." Is this confidence? It is positive nerve. She had no reason to think that her little life hidden in Christ with God was going to spread a perfume from pole to pole—as it did; no reason, that is, other than a childlike confidence that the ways of God are not our ways.

But is this not simply faith? It is, perhaps, a certain kind of faith. It is the logic of faith; faith taken seriously; faith remembered, used; faith believed. It is a naïve faith, that clings in simplicity to the word of our Lord spoken to His Apostles and to us all: *Have confidence; I have overcome the world.* (John 16: 33). And it is a faith that made the whole life of St. Thérèse just a little ramble in her Father's arms.

The Apostle of the Orient.—Francis Xavier is not only the patron, but the prototype of modern missioners. He is thought of as the Saint of zeal, and small wonder. To him, Asia was a parish; to open teeming India, inaccessible Japan, or vast China, a day's work if not a holiday. No man ever selected for himself more gigantic tasks. He is zeal personified. In fact, he had such a store of it that the question at once arises: Where did he get it? Where does anybody get the zeal that is more than a pious thrill?

It is easy to apprehend the necessity and the glory of spreading God's kingdom, but what enables a man to go out, and actually wade through principalities and powers, in order to bring it about? On one basis only will any person ever do this, and it is an unshakable confidence in God. And it is a fact that Xavier, intimately known, reveals himself as one of the world's most confident men.

Humble as a baby, and distrusting his own powers, he yet assails impossible jobs with a nonchalance that staggered his contemporaries, and still staggers his successors. He knew his Asia. He estimates and describes as well—how well only dwellers in the East know—the peculiar difficulties and dangers that threatened his every advance; and then ends invariably by begging God's pardon for the implied hesitation.

With God on his side, he thought a thousand million pagans did not even have a fair chance against him. War and riot, persecution and insult, rampant vice, and ungrateful apostacy —he went with confidence undimmed through all the battles the missionary knows.

He records discouragement only once, and it was a momentary and surely an excusable pang, for it involved the heart-break of being wounded in the house of his friends—if indeed the Christian foreigners around him might be called such—the while they scandalized his neophytes, and undid his work by the vice and injustice of their unchristian lives. Yet, no matter; more worlds than this may fall, for God still rules, and Xavier still confides. And Xavier pushes on.

And it is incumbent on his followers to be armed with the same mentality. The nature of their work demands it. To build up the Church among pagans is to work a spiritual and moral revolution; perhaps the most difficult of all difficult tasks in a difficult world. Natural strength will not even attempt, much less perform it; at least there is no record of a false, and therefore a human, religion giving the project serious contemplation. Nor is the one apparent instance seen in our day an exception, since the religion called "Communism" is surely not so much a natural as a preternatural phenomenon.

Trust in God.—The work, in short, is so bristling with obstacles that only Divine Power Itself need undertake it; and such instruments thereof as will rely only upon that Power, as the sole chance of success. Then zeal will neither run wild, nor yield to repeated rebuff; patience will not degenerate into apathy; nor gaiety find itself so pitifully forced.

Then the rain may fall, and the floods come, and the winds blow and beat; then, indeed, the little world itself may rock, but not the calm confidence of the soul whose only strength is grounded on the Maker of the stars. A crumbing universe will find his head bloody but unbowed, because, bloody or unbloody, it is always bowed to the source of all strength.

Such a one is the conquering apostle. "Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots toward moisture; and it shall not fear when the heat cometh. And the leaf thereof shall be green,

and in the time of drought it shall not be solicitous: neither shall it cease at any time to bring forth fruit." (Jeremias 17: 7-8).

MARRIAGE OUTSIDE ONE'S PROPER PARISH.

Qu. What is to be said of pastors who, without permission of the proper pastor, assist at the marriage of the latter's parishioners?

Resp. The earnest desire of the Church to simplify the question of valid assistance at marriage, while at the same time extending the law imposing an obligation of a substantial canonical form of marriage upon all Catholics, prompted her to replace the cumbersome Tridentine decree *Tametsi* with the more flexible decree *Ne temere,* which is essentially retained in Canons 1094-1099 of the Code. By this change the Church sought to obviate many difficulties which rose under the Tridentine law, partly from the involved questions connected with that decree, partly out of the more frequent absence of people from their proper parish occasioned by the modern means of communication.

While thus safeguarding the sanctity of marriage by providing for a greater ease in assuring its valid celebration, the Church, far from relaxing the prevailing rule that assistance at marriage is a right reserved to the proper pastor of the parties, renewed it both in the decree *Ne temere* [1] and in Canon 1097 of the Code of Canon Law.

Notwithstanding these clear and unmistakeable regulations, complaints are heard that some pastors infringe upon the rights of others and assist at marriages of persons who do not belong to their parish and who offer no reason that might excuse them from the regular matrimonial procedure. In view of Canons 1094-1096 there is usually no reason to fear that the assistance at the marriage was not valid, though at times even the quite simple regulations for valid assistance are neglected, with the result that some marriages at which a priest is present are null and void for lack of the prescribed form. These cases, however, are rare. More frequently the complaint is made that, although the assistance at the marriage may not have been invalid, it is unlawful, since it is contrary

[1] 2 August, 1907, n. V—*Acta Sanctae Sedis,* XL, 528.

to Canon 1097. Besides, sometimes the marriage is invalid for reasons that escape a pastor who assists unlawfully. These reasons most probably would not escape the attention of the proper pastor of the parties.

Canons 1094-1096 determine under what conditions assistance at marriage is valid. Canon 1097 determines when the local ordinary or the pastor or a priest delegated by either can lawfully assist. In § 1 n. 2 lawful assistance at marriage is limited by proper right to the local ordinary or the pastor in whose district either of the contracting parties has (a) a domicile [2] or (b) a quasi-domicile [3] or (c) a month's residence; or (d), if one or both of the contracting parties are *vagi,* the marriage may lawfully take place where one of the *vagi* is actually staying. *Per se* any pastor who comes under one of these heads can lawfully assist at the marriage in question and none of them has a prevailing right over any of the others. Thus the pastor in whose parish either of the parties has only a month's residence has a right to assist at his or her marriage, equal to that of the pastor in whose parish both have a domicile. However, the same Canon, in § 2, enunciates the general rule that, where different pastors are empowered to assist lawfully, the marriage ought to take place before the pastor of the bride, unless a just cause excuses. Since the groom's pastor has *per se* an equal right to assist at the marriage as the bride's pastor, authors agree that the cause need not be grave.[4]

If both contracting parties are Catholics, but belong to different rites, the marriage must ordinarily be celebrated according to the rite of the groom and in the presence of his pastor, unless otherwise determined by particular law. The particular law here referred to is not that established by the local ordinary but is a Papal law laid down especially for those territories where the Latin rite prevails but where not a few members of some Oriental rite have settled. Thus if in the

[2] Canon 92, § 1.

[3] Canon 92, § 2.

[4] As sufficient reason they recognize, e. g. the relationship between the groom's pastor and one of the contracting parties, the greater convenience in preparing for the social celebration or beginning the wedding trip. Cf. Vlaming, *Praelectiones Iuris Matrimonii* (3. ed., 2 vols., Bussum, Holland: Societas Editrix Anonyma, 1921), n. 581 *a*; Cappello, *De Sacramentis,* vol. III: *De Matrimonio* (Turin: Pietro Marietti, 1923), n. 688 *b*.

United States a Ruthenian and a Latin (both Catholics) marry, they must contract marriage according to the rite of the bride and in the presence of her pastor.[5]

However, Canon 1097 § 1 n. 3 also make provisions for cases where marriage may be celebrated in a parish other than those coming under one of the above headings. This can lawfully take place (1) if one of the above-mentioned local ordinaries or pastors permits another pastor to assist at the marriage in question in his own parish; or (2) if a grave necessity excuses from seeking this permission. If the permission is obtained from a proper ordinary or proper pastor of one of the contracting parties, there is no difficulty. But the question will be raised as to what constitutes a grave necessity that excuses from seeking the permission of the proper ordinary or of the proper pastor. This can arise in cases not only in danger of death but also whenever there is an urgent reason for celebrating the marriage that will not permit delay until permission can be obtained; e.g., if the celebration of the marriage must be anticipated because unexpected developments in the groom's business oblige him to hasten to his prospective field to which his bride is to accompany him; if the marriage must take place to provide for the legitimate birth of a child already conceived, especially if by this means the bride's reputation can be shielded. Authors also include as justification the fact of the proper pastor's unreasonable refusal to assist at the marriage, or the purpose of forestalling an attempt of marriage before a civil magistrate or before a non-Catholic minister. These justifying reasons will be reverted to below.

In cases for which the law recognizes sufficient reason to assist at the marriage of parties of whom neither has even a month's residence in the parish, their respective proper pastors will not raise any reasonable objection. But the communications received by THE ECCLESIASTICAL REVIEW point to cases where no such excusing reason exists. In several instances the parties had left their homes on the very day they

[5] S. C. pro Ecclesia Orientali, decretum de spirituali administratione ordinatuum Graeco-Ruthenorum in Foederatis Civitatibus Americae Septentrionalis, March 1, 1929, art 39—*Acta Apostolicae Sedis,* XXI (1929), 159. The same rule now applies also for Canada. S. C. pro Ecclesia Orientali, decretum de administratione ordinariatus Graeco-Rutheni in regione Canadensi, May 24, 1930, art. 45—*Acta Apostolicae Sedis,* XXII (1930), 353.

were married with the intention of marrying in some parish other than their own in a town close by or even in a parish of the same city. What justification can there be in such case for a pastor to assist at the marriage which does not come within the scope of Canon 1097 § 1 n. 2? One instance brought to our notice bears all the earmarks of *ignorantia affectata*—unless the circumstances are altogether extraordinary. The pastor had the parties swear that one of them had been residing in the parish for a very long time; whereas, in point of fact both parties had continuously up to that very morning been living in their respective homes in another parish and had returned to this latter parish the same day of the wedding, to continue to live there.

Authors agree that an unreasonable refusal of the proper pastor to assist at a marriage would justify another's assistance without further permission. But authors do not say, when such refusal is unreasonable. In one of the cases submitted, the parties did not want the bans of marriage published, whereas the pastor did not feel justified in asking for a dispensation because he could find no reason to warrant it, as is presupposed in Canon 1028 and explicitly required by Canon 84. A pastor of the neighboring diocese in which neither of the parties had a domicile or quasi-domicile or month's residence was more obliging, notwithstanding the fact that, since these parties were not subject to the ordinary of that diocese, the latter could not validly dispense them and the dispensation could have been obtained from him only by the pastor's fraudulently concealing the fact that the parties were not his subjects.

Granting that unreasonable refusal by the proper pastor justifies another to whom the parties are in no way subject, to assist at their marriage, how will this latter pastor judge whether the proper pastor is unreasonable in his refusal to assist at the marriage? Will he consult their pastor and discuss the case with him? Perish the thought! Such a pastor will have to depend for his information entirely upon the word of the interested parties. And yet it is common knowledge that interested parties easily color their statements even when they do not utter outright falsehoods. What credence can a pastor give total strangers when he does not know their pastor

at all or even knows him to be highly respected and conscientious? It is indeed beyond comprehension how a priest can admit the charge of another pastor's unreasonable refusal to assist at a marriage when it is notorious that even in cases where the prospects for the marriage are dreary the proper pastor will not once in a thousand cases refuse to assist at such marriages, even though he assist with a heavy heart, provided only the marriage can be contracted validly? Or is not this perhaps just the crux of his entire "unreasonableness"? He would shield his misguided parishioners not from a marriage of which he disapproves, but from one that for some canonical impediment cannot be contracted validly? That obstacle which cannot escape the "unreasonable" proper pastor can quite easily be concealed from a more obsequious strange pastor, especially if (as a certain couple who had circumvented their proper pastor boasted) they support their request with the lure of a "consideration" Alas, for the grasping priest who can be won over with a paltry "consideration" of a few dollars. If the proper pastor is unreasonable, let the aggrieved parties take their grievance to the place where it belongs. The local ordinary has the power both to investigate the case from all angles and to apply any needed remedy.

Some may object here: Is there not reason to fear that Catholics who try to escape their own pastor will, if refused by another, attempt marriage before a civil officer or a non-Catholic minister? In cases where they present themselves to a Catholic priest, that danger is not so great, even if only one of the parties is Catholic and a refusal to assist at the marriage given in the spirit of Christian charity and priestly zeal will almost always, far from "sending" them on this unholy course, prevail upon them to enter upon marriage in the correct manner. In the case of two Catholics that danger is almost always negligible. Therefore the appeal to that danger as an excuse for assisting at the marriage of non-parishioners is generally a pretext rather than a justifying reason.

Moreover granting that there is at times some danger of attempt at civil or non-Catholic marriage, a pastor must hesitate for other reasons. Not infrequently such couples, whether both are Catholic or only one, are all too hasty in entering upon the holy state of matrimony; or, what is by far

more serious, they are bound by some impediment that will render their marriage not only unlawful but even invalid. And yet there are cases of incomprehensible contradiction where Catholics will endeavor by hook or by crook to get the "blessing" of the Church upon their attempt of what they know full well is just simply an unholy alliance.

In the case of parties who leave their proper parish for the purpose of contracting marriage (and it is principally with such cases that the present question is concerned) it is indeed difficult to find reasons to justify a pastor who is not the proper pastor of at least one of the contracting parishes in his assisting at their marriage. Rarely will any "grave necessity" present itself to warrrant the exception. We are therefore forced to the conclusion that in most cases of this kind a pastor who would proceed to the celebration of the marriage makes himself guilty of violating this law of ecclesiastical discipline. And with it usually go several other transgressions.

Not being justified in assisting at the marriage he is not entitled to the fee: he is not allowed to acquire it for himself, but is obliged to restore it to the proper pastor.[6] Alas, how few of these priests ever have a qualm of conscience for their injustice!

Besides the injustice committed against the proper pastor, there are usually several other violations of canon law in such unwarranted assistance at marriages. When both parties to the marriage are Catholics, Canons 1022-1024 prescribe the publication of the banns. In some instances the circumstances are such that according to Canon 1023 § 2 special provisions must be made by the local ordinary who, however, is left in total ignorance of the actual conditions. It is true, the pastor about to assist unlawfully at a marriage usually asks for a dispensation from the publication of the banns, without, however, informing the bishop of the actual circumstances, lest the latter take him to task for his injustice. Add to this, that not

[6] Canon 1097, § 3. This restitution is not after the fashion of a penalty, but is derived from the natural law of justice that would oblige even if the positive law did not make mention of it. Cf. Cappello, op. cit., p. 724, footnote (30); Vlaming, op. cit., n. 583; Wernz-Vidal, *Ius Canonicum*, tomus V: *Ius Matrimoniale* (Rome: Apud Aedes Universitatis Gregorianae, 1925), n. 542. The force of this obligation becomes all the more urgent when it is borne in mind that such perquisites are not so much fees in view of the particular administration as rather in acknowledgment of the habitual care exercised by the pastor in favor of the souls entrusted to his charge.

infrequently the bishop's dispensation is utterly invalid, because the parties are not his subjects. The fact that the quinquennial faculties of to-day empower the local ordinary to dispense from matrimonial impediments *non-subditi* actually in the diocese, does not extend the ordinary's power of dispensing from the publication of the banns in favor of *non-subditi*. In agreement with Canon 201 § 1 Canon 1028 § 2 ordains that, if a marriage is to take place in a diocese which is not that of at least one of the contracting parties, the dispensation from the publication of the banns must be obtained from one of the proper ordinaries.

Then there is the obligation of obtaining the baptismal certificate, as laid down in Canon 1021 § 1. The arbitrary haste of the parties to hurry the marriage does not excuse the pastor from waiting for receipt of this document.

Last, but not least, there is the duty of investigating whether or not the parties are free to marry. In the usual circumstances of such marriages the pastor cannot content himself with the summary procedure permitted by Canon 1019 § 2 in danger of death. Neither does the fact that a dispensation from the publication of the banns has been obtained release from the obligation of making the prescribed investigation. On the contrary this duty binds the more strictly, since notoriously in many cases of the kind under discussion the parties have recourse to another pastor who may be obliging enough to accept their untruthful word. If any pastor thinks that the haste of the contracting parties is sufficient reason to curtail the prescribed investigation of freedom to marry, especially after a dispensation from the publication of the banns has been obtained, and to neglect obtaining the baptismal certificate whenever required, let him ponder well the note struck by the Sacred Congregation of the Sacraments which instructed all bishops for conditions which though somewhat different, prevail especially in this country, viz. that they call the attention of pastors to the fact

> . . . that they are not permitted to assist at a marriage, not even under the pretext and with the intention of . . . forestalling the scandal of a so-called civil marriage, unless they have legitimately established the freedom of the contracting parties, having observed what is according to law to be observed (Can. 1020 and 1097, § 1

of the Code of Canon Law), and that they are to be admonished not to omit demanding the certificate of baptism from the contracting parties according to Canon 1021, if it was administered to them in another parish.[7]

Finally there remains the obligation of recording the marriage in the baptismal register.[8] This frequently means that the pastor who assists at the marriage will have to inform the pastor of the parish where the parties were baptized—who again is not infrequently the proper pastor of the parties. But if a pastor violates the more important law by illicitly assisting at the marriage of non-parishioners, it is hardly to be expected that he will inform the proper pastor of the parties of his own unlawful procedure.

When all is said, who can enumerate all the transgressions of which those pastors make themselves guilty by violating rights of pastors through unlawfully assisting at marriages of the latter's parishioners?

ANNOUNCING INTENTION OF PRAYERS AFTER LOW MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September number a question is answered concerning the continued obligation of reciting the prayers after Low Mass prescribed by Leo XIII in 1884 and renewed under Benedict XV in 1915. May I call attention to the recent utterance of our present Holy Father in his Allocution at the Secret Consistory on 30 June (*Acta Ap. Sed.*, 3 July, 1930, p. 301), wherein he asks for the continued prayers of the Christian people for unfortunate Russia, and orders that these prayers after Low Mass be henceforth said for this intention? He asks Bishops and priests to bring this to the notice of their people and to remind them frequently of it. It might therefore be suggested that whenever these prayers are recited publicly with the congregation, they be preceded by the words: *Let us pray for the salvation of Russia.*

EPISCOPUS.

[7] Instructio ad revmos ordinarios locorum super probatione status liberi ac denuntiatione initi matrimonii, 4 July, 1921, n. 1—*Acta Apostolicae Sedis*, XIII (1921), 348.

[8] Canon 1103, § 2.

We are glad to call attention again to this letter just received from one of our Bishops. In last month's issue we published a somewhat similar letter from another member of the American Episcopate.

The suggestion that the celebrant who recites with the people the prescribed prayers after Mass, should remind the congregation of the Holy Father's intention, is in full accord with the expressed will of the Sovereign Pontiff in the Allocution referred to.

THE MIXED MARRIAGE "CAUTIONES".

Qu. A Catholic man marries a non-Catholic woman before a civil magistrate. Three children are born of their union. Then the woman consents to have the marriage validated before a priest and to have the future children baptized and brought up Catholics, but does not consent to the baptism and the Catholic training of the three children born before the proposed validation. May a priest assist at the validation of this marriage?

Resp. We think not. First of all, the promises of the non-Catholic in such a case are not sufficiently reassuring, and there is certainly an existing prejudice against the Catholic upbringing of future offspring by reason of her attitude toward the three non-Catholic children.

Secondly, the latest, and, we think, the best opinion on a case of this kind[1] is as follows: "If both of the parties to a proposed mixed or a disparate marriage are the joint parents of children already born to them outside of a valid marriage and these are to be under their care after the proposed mixed or disparate marriage, they must, it seems, give the *cautiones* for these children also, and this for the validity of the dispensation. It would, moreover, be very difficult in practice to arrive at moral certainty of the fulfillment of the *cautiones* for the children to be born in the future, if they are obstinately refused for those already born."

Thirdly, the expression of the Code "de universa prole" is without qualification and would seem to apply to all children, those already born to the couple as well as those to be born.

[1] F. J. Schenk, *Matrimonial Impediments of Mixed Religion and Disparity of Cult*, p. 243 f.

Prior to the Code, Roman instructions at times used expressions such as "ex mixtis hisce matrimoniis procreanda" and "ex hisce conjugiis procreanda". But the Code says simply "de universa prole". We think this means all children already born and to be born.

The present case is rather a case of "Sanatio in Radice".

ASSISTING AT MASS IN BOARDING HOUSE CONDUCTED BY RELIGIOUS.

Qu. A number of Catholic women live in a Catholic boarding house conducted by Sisters. These women boarders have been told they cannot satisfy the obligation of hearing Sunday Mass in the home. Assuming that this is by the bishop's order, there would be an act of disobedience in attending Mass only in the chapel in the home. Would this attendance, however, satisfy the Sunday Mass obligation?

Resp. We take it that the chapel in question is at least a semi-public oratory. The prohibition by a bishop of attending Sunday Mass in such an oratory cannot go counter to the common law of the Church as contained in Canon 1249. This canon says expressly that the Sunday precept of assisting at Mass *can be* satisfied by attending Mass in any public or semi-public oratory.

The reason for prohibiting such boarders from attending Mass in the semi-public oratory of the house where they board is difficult to understand. From Canon 1188 § 2 n. 2 it seems that the entire household is entitled to frequent the semi-public oratory in question.

PRIVATE DISPOSAL OF FUNDS BY SISTER.

Qu. A nursing Sister, feeling that the hospital has been unfair to a nurse in depriving her of opportunities to work while giving them to other nurses, hands over to this nurse ten dollars of the money which comes in through her department. The Sister considers this an act of justice to the nurse and resents the confessor's correction.

Resp. What is the agreement between the hospital and the nurse? It is quite possible that there has been an injustice done the nurse. On the other hand, there is the danger that

the Sister is partial to this nurse, and the unfairness or injustice is imaginary.

What was the confessor's correction? Did he tell her that she did wrong, or did he admonish her not to do this again? If the first, it is conceivable that he was right in so saying. The person assigning the work may have had good reasons for not giving work to this nurse, or it may be that there is no understanding or contract that entitles the nurse to consideration. Or it may be that the Sister could not prove her case. If the confessor admonished her as to the future, he probably acted wisely and by necessity, as such a practice conceivably should not be tolerated.

Other questions occur that cannot be answered by the data of the case. Was there an element of charity in the Sister's act? Had she any discretion in the matter of disposing of moneys that came into her hands? Certainly the matter was *materia levis*. But a practice of this would be *materia gravis*.

TAMPERING WITH ALTAR WINE.

Qu. I have received some altar wine which is very sour. A chemist advises me to boil it and add a little sugar. Is this permitted?

Resp. The souring of this wine seems to have rendered it at least so doubtful that it will no longer be permissible for Mass. The chemist's method of restoring it is not lawful.

BURIAL OF NON-CATHOLIC IN CATHOLIC CEMETERY.

Qu. What is the rule governing the burial of a non-Catholic husband in a Catholic cemetery where the family owns a lot?

Resp. In ordinary circumstances the general law of the Church (Canon 1240, 1) forbids burial in a Catholic cemetery of a person who, it is well nown, belongs to a non-Catholic denomination.

This positive regulation, however, like all others, admits of exceptions, for fear of greater evils. Accordingly we read in the Second Plenary Council of Baltimore, No. 389: "Ex mente Sedis Apostolicae *toleratur, ut in sepulchris gentilitiis,* quae videlicet privata et peculiaria pro catholicis laicorum

familiis aedificantur, *cognatorum et affinium etiam acatholicorum* corpora tumulentur."

This statement of the Council is explained as follows by Sabetti-Barrett (27th edition, page 1018, quaer. 3°); "Quid autem hic veniat per sepulchra gentilitia non est facile definire; sed tum ex verbo *aedificantur,* tum ex communi interpretatione, sepulchrum gentilitium videtur esse crypta quaedam (*vault*) decenter ornata, et non simplex pars quaedam terrae (*a lot*) marmoreis lapidibus circumsepta, et floribus vel arbustis consita."

Even in regard to the burial of a non-Catholic in the vault built by his or her Catholic family in a Catholic cemetery, the toleration expressed by the Holy Office is not positive and absolute, but *merely passive* (according to a subsequent pronouncement). It seems to follow from this remark that such burial should be performed without any religious ceremony, and that neither priest nor Protestant minister should preside at it?

MINISTERING TO FAITHFUL IN ANOTHER PARISH.

Qu. It happens from time to time that a priest is called outside his parish to hear the confession of a person who is seriously ill and who has already received all the sacraments from his own pastor. Is the priest bound to go, and, according to Moral Theology, under what sin?

Furthermore, should the priest ask the pastor's permission to visit one of his parishioners for the purpose of hearing his confession, or would it be more prudent not to let the pastor of the patient know about it.

What shall a priest do in case the pastor of the patient refuses to sanction the priest's going? Should he go anyway? And what should the priest do, if he receives the permission of the pastor, but foresees that he will be angry, and that their friendship will be broken?

Resp. Diocesan regulations usually prescribe that a priest should not minister to the faithful in another parish. To give the last Sacraments in another parish is in some dioceses forbidden *sub gravi.*

Very properly, even if not prescribed, the pastor's permission should be asked, or at least the pastor should be advised.

Conceivably, it may happen that, unless one should attend a person residing in another's parish, the patient would die without the sacraments or be deprived of the consolations of religion. It might be that the penitent for one or several reasons would not confess to anyone else. Hence, charity would have the right of way, and even bind *sub gravi*.

There is discretion in these matters also. If there is no consequence to not telling the pastor, and if telling him would have untoward results, then the least said, the easiest mended.

If the permission of the pastor were asked and refused, then of course it were better not to go, unless the patient were *in extremis* and as yet not attended. Even if, as the case states, the patient had been attended already, the priest summoned might reasonably judge that the patient has some weighty reason in sending for him. Discretion is in order here and the priest might do well to go, notwithstanding the pastor's refusal. That the pastor has been advised would fulfill all propriety and prescription.

THE PRIEST AND INSURANCE CASES.

To the Editor, THE ECCLESIASTICAL REVIEW.

From a limited experience with insurance cases, I am prompted to submit for publication in the REVIEW a few practical observations that seem to me well worth while.

Every priest will do well to discuss insurance and the practice of companies with a well informed agent. Many of the cases that perplex a priest because they seem to involve restitution will be found to have no element of restitution in them at all. The "policy", when duly explained, will be found to cover the accident, etc.; and the person who thought he had received an indemnity that was not his due, did but receive what the company engaged itself to pay. Again, the practice of the standard companies is much more liberal in the interpretation of claims or in admitting them, or in extending them, than they are supposed to be ordinarily. Frequently I have found that what were supposed to be cases of fraud, by antedating the payment of premiums, etc. to cover a lapse, turned out to be no such thing, and that the company on the contrary expected to be counted on or required to pay the claim. Both

the policy and the practice of the company are usually broader and more generous than the uninformed generally believe.

Another point is that there are agents and agents. Some are sharpers and "hard-boiled". The real fine men, and they are the usual type, are the kind to consult and they will be found to be very helpful and reliable. But, as there is the other kind, who work against the client, and the company too, the priest should take the attitude that the company is responsible for the acts of its agent. What the agent did, the company did. The presumptions at least are against the company; for example, a case where a person obtained insurance who normally would be a rejected risk.

As regards workmen's liability insurance, there is often a misunderstanding. The workman thinks he is insured, when in fact it is the employer who is insured against a damage suit by an injured employee. The workman often has the employer and the company against him, because the company wants as few losses as possible, and the fewer claims paid the lower the rate of insurance to the employer. I know of cases and of agents that the priest would do well to understand and be prepared for. For example, a workman is injured; the claim of this man is perfectly good; in comes the claims agent and scares the workman from pressing his full claim or from pressing his claim at all, by insinuating, or charging him with fraud; by convincing him that he cannot win his claim in court, etc.; and finally the agent makes a proposition of the alternative of a small quit claim or nothing at all; or worse, prosecution for attempt to defraud. The priest will do a real charity by interesting himself in his people who are thus unfortunate and who can only pit their inexperience and ignorance against those who know and play the game. People do not resort to law or lawyers much. The case is often a poor risk for a lawyer, and if the case is won, the injured person gets little of the damages.

Insurance is a business and the priest can get the needed knowledge of it at first-hand from big insurance men and he should. Such matters as the attitude of the companies in protecting themselves against fraudulent losses, condoning fraud, prosecuting fraud, extending their own liability beyond the strict terms of the contract, etc.—all these considerations will

affect the moral judgment of a case, and there is much that will surprise the uninitiated.

Lastly, insurance cases are usually intricate and many questions have to be asked to get all the needed data to decide the justice of the matter. To be able to ask these questions or to think of them at all is assured by discussion of insurance with insurance men.

T. D.

REASONS EXCUSING FROM FAST.

Qu. Please tell me what is to be thought of the following extract from *Molly Gavin's Own Cook Book:* "Those exempt from fasting are the sick, . . . wives whose fasting incurs their husbands' indignation; children, whose fasting arouses their parents' wrath; in a word, all those who cannot comply with the obligation of fasting without undergoing more than ordinary hardships are excused because of their inability to fulfill the obligation."

Resp. There is a measure of truth in this quotation. But in the absolute sense in which it is expressed no Catholic moralist would admit it. Only with reservations can it be accepted. Among the reasons excusing from positive human law, such as the law of fast is, one reckons the moral impossibility to observe it. This moral impossibility is explained as a proportionately grave injury or burden that is extrinsic to the burden of the obligation imposed by the law and is connected with its observance only *per accidens.*[1]

This principle, however, cannot be employed to excuse from the negative law of nature from which not even the danger of death excuses. Therefore not even real danger to the life of a wife, an already large family with its attendant burdens or "the high cost of getting born" (as one Catholic magazine put it), can excuse any of the contraceptive methods of birth control.

Against the positive divine and human law the above principle can be properly invoked, but not under all conditions. It

[1] ". . . . Immo ex natura legis constat, impotentiam quoque moralem seu grave damnum vel incommodum, quod per accidens cum observatione legis coniunctum est, ab eius obligatione excusare. . . ."—Noldin, *Summa Theologiae Moralis* (11. ed., Innsbruck: Fel. Rauch, 1914), I, n. 176.

fails whenever the non-observance of such a law would (1) injure the common weal, or (2) endanger the spiritual welfare of the individual, or (3) react to hatred of God or of religion or to contempt for the Church.

Now the law of fast is not a negative law of nature. Hence on this score there can be no objection to excusing from it. It is a positive law of the Church. An extraordinary burden connected in a given case with fasting would excuse from it, provided it does not come under one of the three restrictions just enumerated.

Approaching the question raised by our inquirer there is no difficulty in excusing the sick from fasting, if the sickness is relatively serious. Regarding the other cases mentioned in the quotation it is necessary to distinguish whether the non-observance of the fast would be equivalent to hatred of God or a denial of the Faith;[2] for if parents or a husband demanded this non-observance of the law of fast in a spirit of revolt against the authority of the Church or as a proof of apostacy, as was demanded of Eleazar, and the like: in such cases there would be no just cause to excuse from the law of fast, since compliance with one's parents' or husband's wishes would more or less imply a denial of the faith. Where, however, the reason for not fasting does not proceed from any such motive but from some other cause yielding to which would not imply a denial of the Faith, etc., the vexations to be feared, if proportionately grievous, would excuse from the law. An example frequently quoted of this kind, but one that appears difficult of application in a particular case, is this. Suppose a young person converted to the Catholic Faith; he realizes that he will have to suffer quite severely in various ways if his father should learn of his conversion: if he fasts and abstains he will quickly reveal the fact of his conversion; if he does not fast or abstain, his conversion will pass unnoticed. Provided that the hardships he would have to fear if his conversion became known were grievous, he would be excused from observing the law of fast and abstinence. This concealing of his conversion is not equivalent to a denial of his Faith, since in our supposition the question of religion is simply

[2] In the matter of fasting the question of the common weal or of the spiritual welfare of the individual would rarely enter.

not raised, because the convert's father does not avert to it.[3] If, however, his father, suspecting his son's conversion, placed meat before the convert for a more or less implied test of Faith, eating it would be the more sinful because implying a denial of the Faith.

The statement that "all those who cannot comply with the obligation of fasting without undergoing more than ordinary hardships are excused because of their inability to fulfill the obligation", must be weighed in the same balance. Usually the hardships will arise from a physical cause: sickness, heavy work, inclemency of the weather, etc. Then there is no difficulty for a priest or a fairly well instructed layman. But if the hardships are caused by a human agent, one must differentiate as above.

The distinctions that are necessary in these and similar cases prove how unsatisfactory are such general statements as here quoted by our inquirer and illustrate the foolhardiness of those "popular" writers who feel that they must carry before the forum of the general public all the minutiae of discussion and controversy existing in the school. A better policy were to leave the application of such difficult principles to experienced pastors, confessors and other spiritual guides.

INFANT SAINTS NOT CANONIZED.

Qu. Why are baptized children, who die before the age of reason, not canonized and placed on the list of Saints? Is it permitted that we invoke them as we invoke the other Saints of Heaven?

Resp. Baptized children who die before the age of reason go to Heaven at once, and may be invoked as all other Saints. Yet they are not canonized by the Church, because they have not been able to practice any Christian virtue or acquire any merit of their own. The Church in canonizing a saint intends not only to declare that his soul is in Heaven, but also to propose his life and virtues for our imitation.

[3] Whether this compromise is prudent is another question. Too easily it can led to further embarrassments that might be more onerous than all the evils that can arise from an earnest and sincere but unostentatious observance of such laws.

OBLIGATION OF SUNDAY MASS.

I.

Qu. We have Baptism at two o'clock on Sunday afternoon. A parishioner who lives eight miles from the church expects to come that distance to act as sponsor. Is he excused from the obligation of assisting at Mass in the forenoon?

Similarly, if I am to have a Sunday funeral and a parishioner who lives eight miles distant is expected to attend it—is he excused from the additional eight-mile trip to attend Mass?

Resp. In both cases the parishioner would be excused from the obligation. The double trip would be excessive. Both attending a funeral and acting as sponsor are acts of charity and religion and would certainly excuse from the Mass celebration.

Even if the trip were to be made by auto, the cost and inconvenience would amount to a sufficient consideration for the ordinary person in the country to be excused. *A fortiori,* if the journeys are to be made otherwise.

II.

Qu. What is the accepted opinion of theologians as to the satisfaction of the obligation of hearing Mass? Strictly speaking, when does one hear Mass? If one has been present for the notable parts of the Mass, can there be any obligation whatever to hear portions of another Mass?

Resp. It is necessary to keep in mind that the Sunday Mass obligation is determined according to law, rather than according to the dogmatic teaching on the Mass.

The law commands assistance at the full Mass. However, if one should come late or leave early, or not attend, or miss some portion of the Mass which is not notable, even during the Canon, then, if the part missed or omitted is what theologians consider light matter, for example, missing all up to the Offertory, there appears to be no obligation, even *sub levi,* to supply anything.

If the coming late, however, or the omission, were notable, there is a serious obligation. If a person were present for a whole Mass except from the Consecration to the Pater Noster, there would be an obligation to hear *another* Mass. Briefly

then, as D'Annibale says: "Missa audienda est tota; nec satisfacit precepto, qui partem ejus non modicam (sive absit, sive aliud agat)" . . . III, 125.

Of course, the excusing *incommodum* that would be considered here would be more readily realized than in the ordinary case of not getting to Mass at all.

ANNIVERSARY OF CONSECRATION OF CHURCH ON ALL SAINTS' DAY.

Qu. On the Sunday following the Feast of All Saints, there is the Anniversary of the Consecration of our Church. Besides the Office of the Dedication of a Church, are there any Commemorations? Has the feast an octave? Is it duplex during the entire octave, if there is an octave? And, again, if there is an octave, what are the Commemorations?

Resp. In the rubrics of the new Breviary, the "Duae Tabellae ex rubricis generalibus . . . excerptae" mention the "Dedicatio Ecclesiae propriae, Ejusque Anniversarium" among the "duplicia primae classis primaria" and state that it must have an "octavam communem", so that the days within this octave will be semidouble, and the "dies octava" will be "duplex major".

Accordingly in a parish or diocese where the anniversary of the consecration of the church will occur this year on Sunday, 2 November, the Ordo for the Breviary and the Mass has to be modified as follows, according to the general rules of "occurrentia" and "concurrentia":

Sunday, 2 November, 1930.

Feast of the Anniversary of the Dedication of the Church. Double of the First Class, with a common Octave.

At Mass and Vespers, the only commemoration to be made will be of the Twenty-First Sunday after Pentecost. — The octave of All Saints will not be commemorated.

Monday, 3 November.

Commemoration of All the Faithful Departed.

In the Office and Mass of the Dead it is plain that the Octave of All Saints and the Octave of the "Dedicatio Ecclesiae" should not receive any mention.

Vespers will be of St. Charles Borromeo, with the commemoration of the octave of All Saints' and of the octave of the Dedicatio Ecclesiae (by the Magnificat antiphon of the first Vespers of these two feasts).

From 4 November to the 9th inclusively, the common Ordo will have to be followed, with the addition of the commemoration of the "dedicatio Ecclesiae" at Lauds, Mass and Vespers.

On Sunday, 9 November, Twenty-Second Sunday after Pentecost, the Dedication of the Basilica of St. John Lateran will be celebrated as a double of the second class. Therefore the "dies octava" of the Dedication of the other church will be commemorated only (after the Sunday and before St. Theodore) in interchanging the Magnificat and Benedictus antiphons and using the second set of Oremus.

SIGNIFICANCE OF WHITE MITRE.

Qu. What is the significance of the white mitre at Pontifical Masses of Requiem?

Resp. Masses of Requiem have a mournful character: hence a bishop wears a white mitre and not the precious or golden one at obsequies.

ABLUTION OF HANDS BY BISHOP AT END OF MASS.

Qu. Why does a bishop wash his hands at the end of Mass?

Resp. The ceremonies of Pontifical High Mass are designed to make the celebration more impressive and solemn. A bishop is accordingly directed by the *Caeremoniale Episcoporum* to wash his hands publicly at the Epistle side of the altar, at the end of Solemn Mass, whereas it is enough for a priest to receive on his fingers the second ablution.

Criticisms and Notes

DANTE'S INFERNO AND PURGATORIO, A Lineal and Rhymed Translation. By the Rev. Albert R. Bandini. Peoples Publishing Co., San Francisco; 1928-1930. Two vols.

Every fresh attempt at translating the Divine Comedy, says Charles Eliot Norton, affords proof of Dante's assertion that " nothing harmonized by a musical bond can be transmuted from its own speech without losing all its sweetness and harmony ". In the great poet's own land " traduttore traditore " has become a literary truism. Every language, indeed, offers much evidence of the fact that the original union of verbal harmony and correct expression can never be divorced without irreparable damage. Nevertheless, the poles of earth do not rouse a more adventurous spirit than the great classics whose white summits invite ceaselessly the assaults of the mind. It must forever try to force those high gates on which are sculptured such eternal names as Homer and Virgil, Cervantes and Dante. The latter, in particular, has haunted the English and American world of letters for more than a century. Henry Boyd and Henry Cary open the tuneful procession with metrical versions of the Divine Comedy. The blank verse of Cary, in particular, is at once a classic and a prolific source of English and American Dantism. Sir Frederick Pollock (1854) and Longfellow (1867) took up the eternal challenge, likewise in blank verse. Dean Plumptre (1883) and Haselfoot (1891) ventured on the perilous sea of the *terza rima.* Others followed in their wake, if only timidly, but soon terrified turned shoreward their little barks.

To the scholarly group of American translators Father Bandini now claims admittance with his lineal and rhymed version of the Inferno and the Purgatorio. Professor Grandgent of Harvard, our best American Dantist, praises the vigor and originality of Father Bandini's version of the Inferno and his conquest of the well known difficulties of rendering into correct and musical English the crowding harmonies of Dante's *terza rima.* Brother Leo praises the exceptional fidelity to the spirit and the letter of the original. By such well deserved approval Father Bandini deserves a place in the charmed circle of those lovers and admirers of the great Tuscan whose hymn of praise has but one refrain: " Onorate l'altissimo poeta ". Once before, an Italian scholar, Dante Gabriel Rossetti, rose to the highest level of excellence as an interpreter of Dante, fantastic enough at times. We augur for Father Bandini, a fellow-citizen of Dante, a similar generous service to that cause

of letters which transcends so often the narrow lines of race and nation, and makes of all mankind a common kindred in the higher world of the true and the beautiful.

MISSALE ROMANUM ex Decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V Pontificis Maximi jussu editum aliorumque Pontificum cura recognitum, a Pio X reformatum et SSmi D. N. Benedicti XV auctoritate vulgatum. Editio XIII juxta Typicam Vaticanam. Ratisbonae: sumptibus et typis Friderici Pustet. Frederick Pustet Co., Inc., New York and Cincinnati.

This large quarto Missal, which is the thirteenth edition made after the Typical Vatican copy, is under the 1930 Imprimatur. It is vouched for as being conformed to the most recent decrees of the Sacred Congregation of Rites. It contains not only the text of the new Masses authorized up to the spring of this year, but also many illustrations designed especially for it by Alfred Gottwald. As a specimen of printer's and binder's craftsmanship it is practically perfection. In tone and texture the paper is admirable; the type faces and sizes are most legible and agreeable to the eye; the impression of the letterpress is solid and clear; the illustrations are as artistically beautful as they are meaningful; the binding makes the volume handsome, strong and easy to handle. One is bound to speak in superlatives in describing this altogether delightful product of the printer. And it is gratifying to think that the printers and binders could not have achieved such excellence if they had not a Catholic pride in the making of this altar book and put love into their labor. It is an ornament for any sanctuary and is bound to have a good reaction on the minister whom it daily serves in the Holy Sacrifice of the Mass.

WHY ROME. By Selden Peabody Delany. Lincoln MacVeigh, The Dial Press, New York. 1930. Pp. 233.

This volume contains the spiritual autobiography of its author, who was recently converted to the Roman Catholic Church. It was begun over a year ago before his conversion and it serves as a running commentary on the final stages by which the author entered the Catholic Church. He had been a minister in the Protestant Episcopal Church for thirty years. In his childhood he was a Presbyterian. Influenced by historical studies at Harvard he entered the Episcopalian Church as an Anglo-Catholic and shortly

after graduation from Harvard in 1896 he began studies for the Episcopalian ministry at the Western Theological Seminary. He was ordained in 1899. After having served as curate, vicar and rector in different churches for nine years he became dean of All Saints' Cathedral, Milwaukee, where he remained until 1915. He then transferred to the Church of St. Mary the Virgin in New York and was made rector there in January 1929. During this period of eleven years he was editor of the *American Church Monthly*. As a member of the Anglican communion Dr. Delany had regarded "as essential or highly desirable such beliefs, institutions and practices as a historic episcopate, the priesthood, the seven sacraments, the Real Presence of Christ in the Eucharist, the Sacrifice of the Mass, fasting Communion, prayers for the departed, the invocation of saints, devotions to Our Lady, the use of the rosary." He had also believed that the Liturgy should be in English rather than in Latin, that Communion should be given in both kinds, that sacramental confession should be voluntary. He had acquiesced in a married clergy, though preferring a celibate priesthood. He had not accepted the Papacy, but believed in "Catholicism without the Pope".

Dr. Delany had from the beginning suffered "qualms of conscience on the subject of the Papacy". He had seen many of his friends both clerical and lay enter the Roman Catholic Church and had been driven by this fact to a habit of self-questioning. He was conscious of not wholly believing the anti-Roman case and had met objections and criticisms from members of his parish in regard to his Catholic teaching and practices. He had noticed an unsettled mental condition on the part of many of his colleagues. Many features of the stability and definiteness of Roman Catholic worship impressed him and his efforts at the spiritual direction of parishioners appears to have aggravated his uncertainty.

Dr. Delany records courses that many of his doubts took as he continued in his uncertain condition. The momentum of his thought and his spiritual aspirations led him to begin the reading of the Roman Breviary. The experience of his private devotional life discovered to him that in his own direction and that of others, and also in the teaching of morals, he had received inspiration and support from the Roman Catholic Church. The need of dogmatic belief and definition became increasingly evident. The habit of consulting Roman Catholic books on Dogmatic Theology followed. Meantime the question of authority in religion took on imposing proportions and became a decided factor in the course of his conversion. The papacy took on a more appealing form until in October 1929 the duty of accepting it indicated a fixed conviction.

Belief in the validity of Anglican Orders was finally abandoned. Belief in infallibility became a driving fact in the situation. Consultation with Catholic authorities followed. Dr. Delany's resignation from his parish was presented and following a ten-day retreat he was received into the Catholic Church. The work is written without the terminology or spirit of criticism and is confined by the author's intention to a simple record of his own spiritual history.

TWELVE YEARS IN THE CATHOLIC CHURCH. By John L. Stoddard. P. J. Kenedy and Sons, New York. 1930. Pp. 174.

Thirteen years ago the author of this volume published an account of his conversion in a volume entitled *Rebuilding a Lost Faith*, which was translated into six languages. Later he translated from the German a large volume of the Capuchin Father, Dr. Hilarin Felder, under the title *Christ and the Critics*. He also translated from the French a number of volumes by Batiffol, Baunard Eymieu, and the Jesuit Father Prat. All of these literary activities were the result of profound appreciation of the meaning of the Catholic faith in the life and outlook of Mr. Stoddard. The present volume is a later product of his fertile mind intended to review, after twelve years, the conclusions that brought him into the Catholic Church and to interpret the spiritual and intellectual experience that brought him down to his eightieth year.

Mr. Stoddard had been a Christian, had lost his faith, and had regained it completely when he entered the Catholic Church. During this period many former friends of his days of agnosticism and doubt asked him whether or not the results of his conversion satisfied his expectations or brought to him the certainty and happiness that he had sought. His answer in brief form had been habitually as follows: "In regard to my spiritual 'happiness' as a Catholic, I must content myself with the unqualified assurance of the fact and of my gratitude to God for having permitted me to enter the Apostolic Catholic Church of Christ; and I also affirm the absence in my heart of even a shadow of regret that I took the step" (p. ix).

The Preface and the first and the eleventh chapters bring the reader of *Twelve Years in the Catholic Church* very close to the personality of the author. The other nine chapters deal with the fundamentals of Catholic belief, so described as to indicate the way in which he approached, assimilated and appreciated the doctrinal positions of the Catholic Church. All of this makes the work very refreshing for the Catholic reader and it undoubtedly confers strength of appeal upon a fairminded man who is seeking the truth with reverent and impersonal industry. Priests who deal with con-

verts ought to find many occasions to recommend this work for thoughtful reading. And the seminarian ought to find it extremely interesting and helpful in bridging the space between abstract demonstration of Catholic truth and the personal approach to it by inquiring minds. Assuredly Mr. Stoddard's volume is a significant contribution to the literature of practical Apologetics.

Attention may well be called to Chapter VI, which contains a very impressive defence of the philosophy and methods of Catholic education and of true objectives in all education whatsoever. Mr. Stoddard formulates his conclusion as follows: "I believe that, entirely apart from religious considerations, a young man or woman can receive in a Catholic university or college a better education and a broader, higher culture than in our sport-ruled irreligious institutions." "In a Catholic university the student is regarded primarily, not as a man who may ignore all moral restraints because of his relation to some bestial ancestor, but as a God-created and immortal soul with boundless possibilities. He is urged to be spiritual, reverent, intellectual, humble, and physically pure. He is taught that religion is the supreme duty and privilege of man and that his Church—which is no mushroom growth but a spiritual power deeply rooted in the past — is something to command his homage, fealty and love" (p. 85). Mr. Stoddard was made Knight Commander of St. Gregory by the Holy Father in 1923.

PIONEER CATHOLIC JOURNALISM. By Paul J. Foik, C.S.C., Ph.D. The United States Catholic Historical Society. 1930. Pp. 221.

Dr. Foik publishes in this volume the results of his many years of study of the beginnings of the Catholic Press in the United States. He limits himself to the period that ends in 1840. The first Catholic paper that appeared in the United States was *The Michigan Essay* or *Impartial Observer*. It began publication in 1809. The oldest Catholic paper still in existence is *The Catholic Telegraph* of Cincinnati which was started in 1810. The Boston *Pilot* was begun in 1836 as the successor of *The Literary and Catholic Sentinel*. It likewise continues its work in undiminished vigor. These two publications are the only survivors of the Catholic papers founded prior to 1840.

The first Catholic magazine of which the author takes account was *The Metropolitan*, which was founded in Baltimore in 1830. It ceased publication after one year. The first Catholic juvenile paper published in the United States was *The Expostulator* or *Young Catholic's Guide*. It appeared in 1830 under the same auspices as that of the *Jesuit or Catholic Sentinel*. The first Catholic juvenile magazine, *The Children's Catholic Magazine*, appeared in 1838.

Dr. Foik's volume offers the reader a most interesting cross section of American Catholic history. The influence of immigration, the malice of deep-seated prejudice and the brave aspirations of those who were eager to spread information concerning the Catholic Church in a country where it was gravely misunderstood are brought to attention impressively. The volume gives every evidence of patient research and the use of original sources throughout. In order to visualize the situation it is necessary to recall the social limitations of that early period, the isolation of communities, the lack of telegraphic service, limited travel and the widespread misunderstanding of Catholic faith and practice. It is only by reconstructing the circumstances of the period prior to 1840 and recalling the precarious support of Catholic newspapers at that time that we can gain some insight into the significance of the efforts which Dr. Foik describes. His volume, which took its origin in his studies at the Catholic University, is a first class contribution to the history of the Catholic Church in the United States. The Appendix contains a chronological list of Catholic periodicals and a helpful bibliography. The Index is very well compiled.

THE PRIEST. By the Rev. Edward F. Garesché, S.J. The Bruce Publishing Company, New York, Milwaukee, Chicago. 1930. Pp. 318.

Father Garesché has brought together in this volume a number of papers which he had published before in periodicals. By the addition of a number of chapters which now appear for the first time he has given us a volume of 318 pages devoted to familiar aspects of the priesthood. Many problems of the spiritual life of the priest and of his social relations are brought to the reader's attention in a kindly and practical way which makes the book pleasant and helpful reading. The author has avoided extreme insistence upon ideals and has brought his discussion so close to life and he speaks in such a practical manner as to hold attention throughout. He has given us a good book that is well worth many readings.

MEN AND DEEDS. By Brother Julian, C.F.X. The Macmillan Company, New York. 1930. Pp. 539.

Under a title that is perhaps a bit misleading through lack of definiteness Brother Julian has given us in this volume a record of the Xaverian Brothers in America. The community took its origin in the work of Theodore Ryken, a Hollander concerning whose early life little is known. The founder was invested with the habit

in 1843 and was known in religion as Brother Francis Xavier. Early in life he had displayed great interest in foreign missions and came to America to offer his services to the Indian missionaries as a lay catechist. He gradually gained the conviction here that he could do little single-handed. He returned to Belgium and matured plans that widened his dream and led to the foundation of a congregation of teaching brothers to work among all classes of boys. In 1839 Mr. Ryken obtained ecclesiastical approval for the beginning of his work in Bruges. After five years there were but seven brothers of the community. Opposition, misunderstanding and doubt haunted his footsteps, but by 1848 the beginnings of success appeared. A school was opened in England, although the ultimate purpose of teaching in America was not forgotten. In 1853 Bishop Martin Spalding of Louisville met Brother Francis Xavier in Bruges and invited him to open a school in his diocese. Immediately after the agreement to this effect was signed a stranger whose identity was unknown placed at the disposal of a priest friend of Brother Francis Xavier 30,000 francs to be expended for any mission whatsoever in America. The founder with six brothers arranged to sail for America in July, 1854. Through a mistake they failed to take the boat. That boat was lost at sea. They reached Louisville in August, 1854, and opened two schools. This beginning had been made possible by the providential gift of money alluded to.

The community now has six houses in the Archdiocese of Baltimore; eight in the Archdiocese of Boston; four in the diocese of Louisville; six in the diocese of Richmond; two in Wheeling; one each in Detroit and Syracuse and four in Brooklyn. There are 6713 boys in their schools, cared for by 339 brothers. The record of this development is full of interest. Difficulties created by poverty, in early days, bigotry, and occasional mistakes of judgment were by no means lacking. The story of this community is so like that of many others that one sees in it the mysteries of Providence that bring together driving spiritual conviction, unconquerable zeal and every kind of human difficulty and in the end vindication, triumph and noble service of faith. Archbishop Curley notes this in the following words taken from his introduction to Brother Julian's volume: "I don't know of one great grouping of men or of women who banded themselves for Christ's sake in the practice of Evangelical Counsels that did not experience difficulties and opposition from most unexpected quarters during its formative years. *Per crucem ad lucem* might be a motto common to all of them".

This work, aside from its value as a history of the Xaverian Brothers, will serve well by way of interpreting the noble rôle of the

brotherhoods in the work of the Church. Evidence appears from time to time that their mission is not correctly understood and that vocations to them are not encouraged as they might be. An inspiring story is to be found between the beginnings of this foundation, when the Bishop of Bruges said in defence of it, "If that institution does not come from God it will break down by itself for it has neither learning nor wealth nor patronage," and the present condition of the work of the community as indicated by its activities in the United States now and the high appreciation of them expressed by the Archbishop of Baltimore.

RELIGIOUS ORDERS OF WOMEN IN THE UNITED STATES. Accounts of their Origin, Works and Most Important Institutions. By Elinor Tong Dehey. Revised Edition. W. B. Conkey Co., Hammond, Ind. 1930. Pp. xxxi—908.

The original volume of which this is a revision appeared in 1913. It was the first attempt made to gather information in a practical form concerning religious orders of women in the United States. In its present form the book brings us down to 1929. There are included 215 distinct communities. The 216 portraits and an equal number of views of institutions make strong appeal to the imagination of the reader and greatly lighten a work that might otherwise make monotonous reading. On account of the immense deal of material which the author has included, the treatment of items is necessarily brief. The activities of the several communities, the location of their institutions, the description of the habit and important dates in the history of the community are indicated at the end of each section. A supplement of 43 pages contains a list of mother houses, provincial houses and novitiates to be found in each state. These lists are taken from the *Official Catholic Directory* of 1930. In addition, a list of Catholic women's colleges, arranged in alphabetical order of states, is given. Hospitals, infirmaries, sanitariums and sanitoria are recorded and arranged in the same manner, with a list of hospices and boarding homes conducted by religious orders.

The author has wisely added a glossary, based largely on the *Catholic Encyclopedia*, in order to give an explanation of technical words used to describe particular features of the religious life. The writer recalls efforts made by the War Department to learn the meaning of technical terms used in connexion with the priesthood and religious communities of men at the time of the World War when the problem of exemption from military service was created by the Draft Law.

As a work of reference this volume will be of very great value. No one can take it up and look through it even cursorily without gaining a new insight into the colossal extent of the work of the Sisterhoods and their superb rôle in the Catholic life of the United States. The book is well made, printed on good paper and attractively bound. The Introduction was written by Bishop Schrembs of Cleveland.

LEXIKON FUR THEOLOGIE UND KIRCHE. Herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. Herder & Co., Freiburg; B. Herder Book Co., St. Louis. 1930. Vol. I, pp. 992.

The first of ten volumes of which this *Lexikon* is to consist gives promise that the enterprise will be worthy of the scholarship devoted to it and that it will enjoy high ecclesiastical and scientific authority. There are in prospect 30,000 articles in the work as a whole. It will replace the *Kirchenlexikon* of Wetzer and Welte and *Das Kirchliches Handlexikon* with which scholars have long been familiar. This new work aims to take account of all of the scientific progress that has been made since the two predecessors appeared. The *Lexikon* will cover thirty-three basic divisions into which the whole field has been divided, each in charge of a specialist. About two hundred and fifty contributors appear in the first volume, giving us a thoroughly representative range of German scholars. One should not overlook the explanation of all abbreviated references to literature and suggestions for the use of the *Lexikon* which take up the fifteen pages following page x.

The work appears under the authority of a distinguished editor and with cordial recommendation from Cardinal Faulhaber, Apostolic Nuncio, Archbishop Pacceli, and a number of bishops.

The articles are uniformly short but by the aid of systematic abbreviation this disadvantage is in large measure overcome. Attention may be called to one method by which the reader is spared a difficulty in the matter of cross references. In all cases where the text of an article contains a topic that is treated under its own name elsewhere, the fact is indicated by a little arrow set at an angle immediately before the term in question. That this is a great convenience was easily discovered by the writer in reading the various articles that deal with many phases of the Labor Question, Poverty, and the Care of the Poor. While these articles are found to be relatively brief, they are fundamental and singularly effective in statement. The volume is fully up to the well known Herder standard and it is printed in Roman type, in double columns.

DER MAL'AKH JAHWE. Von Dr. Joseph Rybinsky. Paderborn: F. Schoeningh. 1930. Pp. 123.

The apparitions of the Angel of Jehovah or the Angel of the Lord to the patriarchs of the Old Testament have been a subject of interest and discussion since the first days of the Christian era. The early Fathers of the Church quoted these apparitions constantly in defence of their Trinitarian doctrine and of their belief in the Divine Nature of the Messiah. They did not *ex professo* treat of the nature of the apparitions themselves, or of the various ways in which God can represent Himself and communicate with His people. Only in the writings of St. Augustine do we begin to find the necessary distinctions, because here we have the problem put clearly: Are the Old Testament apparitions to be taken as angelic or human representations of Jehovah Himself and of His Logos, i. e. as personal appearances of the uncreated God a long time before the Word was made flesh—or did Jehovah in these instances speak through created angels who were representatives and ambassadors of Jehovah and of the Logos? St. Augustine and St. Thomas Aquinas saw in the Mal'akh Jahwe only created angels. Dr. Rybinsky's book seeks to show that the apparently different views of the early Fathers are not at variance with the later explicit teachings of St. Augustine and St. Thomas, because the issue of the real nature of the Mal'akh was not clearly formulated in the earlier days. While not pretending to give in its 123 pages an exhaustive treatment of the subject, the book furnishes a good survey and a wealth of interesting reference material. The post-Augustinian Greek and Oriental writers are not drawn into the discussion and consequently views like that of James of Edessa that even evil spirits could be sent as "angels of Jehovah" (cf. Exod. 4: 24—Septuagint text) are left unmentioned.

Literary Chat

A piquant title frequently belies the interest of the article below it. On the other hand, sometimes a somewhat academic or stereotyped heading does not do justice to what follows it. Take, for instance, the paper which has the place of honor in this issue of the REVIEW, on the Holy Sacrifice of the Mass. In this thoughtful study the reader will find a practical interpretation of the historical and doctrinal relations of the Blessed Eucharist to the Holy Sacrifice of the Mass. It will help Christian piety and give the proper bearing of Holy Communion to the Mass.

Perusal of Father Bandini's paper on Dante's Purgatory may prompt our readers to pick up again this classic, for the suggestions it may bring to the preacher during this month of the Holy Souls.

The article by Dr. Valentine Schaaf in this number contributes greatly to

the understanding of the application of the Code of Canon Law to a complicated problem that priests often meet in their pastoral ministry.

Father Sharp's second article on Lay Retreats furnishes an unusual revelation of the condition of the work and the attitudes of the diocesan clergy toward it. The REVIEW hopes that the two studies by Father Sharp, in the October and the November issues, will serve to strengthen the appeal of the Lay Retreat Movement to clerical public opinion, in accordance with the high sanction and approval which it has received from the Holy Father.

The quiet ways of the Third Order of St. Francis leave many of us without adequate information concerning the extent and spirit of its work. The exalted approval that it enjoys gives it great significance in our Catholic life. In order to promote the interests of the Third Order and to offer practical suggestions for the sanctification of self and others the Rev. Apollinaris Baumgarten, O. M. Cap., has brought out an adaptation from the French work of the Rev. Joseph of Dreux, O.M.Cap., who died in 1671. (*Happiness in Holiness,* A Little Guide to Holiness of Life for Members of the Third Order of St. Francis and for Other Devout Souls. The Bruce Publishing Company, Milwaukee. Pp. 105.) Many insidious obstacles to piety are brought to the reader's attention, and the ideal that is set before him for the maintenance of traditions of personal piety takes on such reasonable form as to promise great spiritual benefit to one who brings good will into daily spiritual life.

Many volumes interpreting the social teaching of our Divine Lord and many extended visits to the United States have made the name of Father A. Lugan of Paris well known here. He has just published a volume which contains an account of his impressions of us. (*Le Catholicisme aux Etats-Unis,* Librairie Letouzey et Ané, 87 Boulevard Raspail, Paris, 1930, pp. 247). The work, which is written in a spirit of appreciation of American life and institutions, suffers from incomplete setting and from occasional failure to rest some criticism upon adequate statement of facts. A more careful revision of the manuscript would have hindered the misspelling of some proper names.

An article by Auguste Saudreau on the mystical teaching of St. Francis de Sales which appeared in *La Vie Spirituelle* has been translated into English by A. E. H. Swinstead. (*Mystical Prayer, according to St. Francis de Sales*; pp. ix—59.) It may be summarized as follows. St. Francis de Sales distinguishes between two kinds of affections, those that are acquired by reason with the assistance of grace, and those which God Himself bestows upon the soul. These mystical graces are denied to souls who still cherish any inordinate or superfluous attachment. Although there are different heights of the mystical state, the foundation of all of them is love, which keeps the soul united to God.

When we have reached this state of mystical love we are engaged in contemplation and then no longer have we any need of meditation, which is only a means to the end; namely, the union of the soul with God in which it finds its rest and happiness. The Saint tells us that "this holy quiet is sometimes in the will alone", and therefore mystical graces are often present even in the midst of involuntary distractions or dryness or temptations. In his letters the holy Doctor stresses the necessity of recollection, complete detachment and conformity to the will of God which leads to this complete union. "I have found Him whom my soul loveth; I have found Him and will not let Him go."

The Rev. Patrick J. O'Reilly, S.J., is the author of a volume of sermons just brought out by the Loyola University Press of Chicago. (*The Light Divine in Parable and Allegory*; pp. 320.) In the main they offer helpful interpretations of the parables of our Blessed Lord. The author's style is forceful and his treatment of themes is popular yet never lacking in dignity. The volume is admirably suited for reading by the laity, and makes a most attractive appearance.

The fifteenth anniversary of the death of St. Augustine furnished occasion for the appearance of a surprising number of studies of his life and influence throughout the Christian world. Outstanding among these was the Encyclical of our Holy Father, the text of which was published in our August issue. Many of these writings took on necessarily a thoroughgoing and scholarly tone on account of the power and subsequent influence of the saint in Christian history. In an endeavor to interpret him in a way to make wider appeal, Katherine F. Mullany has published a volume of 196 pages, divided into short chapters which are written without footnotes or references. One finds in it a sympathetic flowing narrative which holds interest and leaves a lasting picture of Augustine of Hippo, "the first modern man". A key to the spirit in which the work is written will be found in its concluding words. "No man since St. Paul has so widely, deeply and permanently influenced the Church of Christ. His ardent nature, his emotional temperament, his love of all things beautiful, his gentleness and tenderness toward even the least of God's creatures, his very faults and failings make an appeal to us that has won for him the title 'the most human of saints'." (*Augustine of Hippo*; Fr. Pustet Co., New York and Cincinnati.)

Under the significant title *Confession as a Means of Spiritual Progress* the Rev. F. A. Marks publishes a translation from the fourth German edition of the work of the Rev. P. H. Scharsch, O.M.I. (edited by Arthur Preuss; B. Herder Book Company, St. Louis; pp. 241; 1930). The significance of the title lies in its intended effect of placing confession where it well belongs in the course of spiritual development. The work is directed toward the assistance of those for whom problems of mortal sin have been largely solved. There is no chapter on it in the book. The chapters on Venial Sin, the Confession of Sins and the Purpose of Amendment are particularly helpful. The entire volume would be of great service as the basis of sermons intended to appeal to the faithful who sincerely endeavor to advance in spiritual progress. The translation is well done. The text is sufficiently complete to make unnecessary for its purpose, references or bibliography.

Nine members of the French Academy have contributed each a chapter to a most beautifully made book entitled *For Joan of Arc.* (The Macmillan Co., New York; pp. 132.) The leader of the symposium is the late Marshal Foch, whose "act of homage" to the Maid of Orleans quite fittingly reviews the military manœvres of her rescue of the Kingdom of France from its enemies. Monsignor Baudrillart discusses the peasant girl's sainthood, Georges Goyau her mission, and various phases of St. Joan of Arc's career are reviewed by the other writers. Gabriel Hanotaux, in the epilogue, recognizes her as primarily a peacemaker, and eloquently sets forth the divine character of her wisdom. The volume is enriched with unusually fine illustrations in colors.

The receipt of over two score little pamphlets published by Catholic organizations in their ordinary course of action calls to attention the far-reaching rôle of small and cheap publications in spreading knowledge of the faith. Subjects taken from the liturgy, the history of the Church, its doctrine, devotions and policies take on increasing interest for the modern mind. Not only Catholics who seek instruction but also non-Catholics and particularly those who are seeking after the truth are well served by simple, popular and brief expositions of the kind undertaken by the organizations referred to. Priests would do well by obtaining complete lists of these pamphlets and by making it a practice to use them in connexion with sermons, lectures to non-Catholics or instruction to converts. For the convenience of those who may be interested the following addresses are given. The Catholic Truth Society, 72 Victoria Street, London, S.W. 1, England; The Paulist Press, 401 West 59th Street, New York City; The Jesuit Mission Press, 257 Fourth Avenue, New York City; The Queen's Work

Press, 3115 South Grand Boulevard, St. Louis; The Catholic Mind, America Press, 461 Eighth Avenue, New York City.

Many problems in canon law and in actual parish administration are brought to attention by the presence in the United States of a large number of members of the Eastern Churches. The term includes those who use a rite different from that of Rome and the West. Those who are interested in understanding the status of the Oriental Churches, the historical background of their rites and the race composition of members, will find extremely interesting and instructive a booklet of 160 pages (*Eastern Churches*, A Manual translated from the French of Mgr. Leonidas Perrin, Pius X School of Printing, via Etruschi 7-9, Rome, Italy.) The little work is highly commended in a letter of Cardinal Sincero, Secretary of the Sacred Congregation for the Oriental Church.

An appealing insight into the spiritual vision of childhood is found in the story of Jane McClory, who died in 1928 at the end of her first "novena of years". (*The Little Herald of the Enthronement*, by the Rev. John P. Clark; Preface by the Right Reverend James A. Griffin, Bishop of Springfield; pp. 63.) The following, taken from the Preface of Bishop Griffin, is a noble tribute to a child: "We are convinced that God raised her up and placed her young life like a bright holy light on a Candlestick of His Church to attract, to call, and to direct men and women to the realization of their solemn duties as parents—to blazon forth what He expects from Christian parents and their children—to proclaim to America and to the world what kind of Catholic homes delights His Heart — sanctuaries of virtues modeled on the Holy Home of Nazareth."

Another instance of extraordinary spiritual vision in a child is brought to attention in a little work of 87 pages. (*Blessed Imelda Lambertini*, Virgin of the Dominican Order; from the French of René Zeller, Preface by W. Roche, S.J. B. Herder Book, Co., St. Louis.) Imelda was born in 1322 at Bologna, Italy, and she died in 1333 at the age of eleven. Already at the age of nine she had displayed unusual spiritual maturity. Yielding to her constant insistence, her parents permitted her to enter a Dominican convent. She lived but two years and quickly won renown for rare sanctity. She was proclaimed Blessed in 1826. Her feast day was fixed at the time for September.

Those who are interested in the problem of losses to the faith—and what parent, priest or scholar can fail to be interested?—will find suggestions of great value in an article by J. Leycester King in the June issue of *The Month*. Under the title "Scientific Spiritual Plumbing", the writer describes how the problem of leakage was stopped in one parish in an industrial town in England which includes about 5000 Catholics. After indicating the national significance of the number of boys lost to the faith after leaving school, the writer describes the methods employed in the parish in question, the result of which was that not a single boy had been lost to the faith in twelve years. The conclusions arrived at are that the work must be undertaken in a national way, that it must be constant and systematic and so ordered as to maintain thorough, systematic organization, effective leadership, and constant contact with the boys. So long as these move under industrial pressure from one parish to another or one city to another, individual parish efforts will be in large measure defeated.

We owe to the pen of the Rev. Dr. Edwin F. Ryan, of the Catholic University, a little volume of 121 pages which is intended to awaken and to satisfy the interest of the college student in the character and work of Cardinal Newman. (*A College Handbook to Newman*; The Catholic Education Press, Washington, D. C. 1930. Pp. 121.) A brief introductory sketch of Newman is followed by a general interpretation of his Anglican writings, an account of his transition to the Church, an interpretation of his

Catholic writings and a final chapter on Newman's Concept of an Educated Man. One notes with genuine pleasure that Dr. Ryan includes a strong recommendation of Newman's Sermons to college students. Their half-unconscious tendency under the pressure of modern life to separate spirituality from culture will be corrected in proportion as they realize that every grace of style, every quality of culture, depth of thought, breadth of erudition and holiness were brought together into unity in the extraordinary character of Newman. In the hands of an instructor who appreciates him adequately Dr. Ryan's volume may be made to render true cultural service to the student.

Catholic Mysticism, by A. J. Francis Stanton (B. Herder, St. Louis), is a reprint of a series of lectures given in Corpus Christi Hall, Portsmouth, England. They were evidently intended to give to the layman a sympathetic appreciation of that aspect of Catholic spiritual life which is often termed mysticism. The book starts with a discussion of what mysticism is not and what it is. The author defines mysticism as the apotheosis of the spiritual life and then follows rather closely a chapter of Abbot Butler in setting forth practical examples of mystical experience. The chapter on the Contemplative in the world, because of its practical examples, will be particularly valuable to the Catholic laity.

Books Received

THEOLOGICAL AND DEVOTIONAL.

WHY ROME. By Selden Peabody Delany. Lincoln MacVeagh, New York; Longmans, Green & Co., Toronto. 1930. Pp. 233. Price, $2.50.

WHY WE HONOR ST. JOSEPH. By the Rev. Albert Power, S.J., M.A., Corpus Christi College, Melbourne; author of *Six World Problems, Our Lady's Titles, Plain Reasons for Being a Catholic,* etc. Frederick Pustet Co., Inc., New York and Cincinnati. 1930. Pp. viii—120. Price, $1.25 *net.*

ST. AUGUSTINE'S CONVERSION. An Outline of His Development to the Time of His Ordination. By W. J. Sparrow Simpson, D.D. Macmillan Co., New York. 1930. Pp. ix—276. Price, $3.50.

THE SPACE OF LIFE BETWEEN. By Fr. Bede Jarrett, O.P. Macmillan Co., New York. 1930. Pp. 194. Price, $2.00.

GOD WITH US, or At Home with Jesus. By Albert F. Kaiser, C.PP.S. With Foreword by the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland. Frederick Pustet Co., Inc., New York and Cincinnati. 1930. Pp. xiv—283. Price, $2.25.

JÉSUS CHRIST: SA PERSONNE, SON MESSAGE, SES PREUVES. Par le R. P. Léonce de Grandmaison, de la Compagnie de Jésus. Édition abrégée. (*Verbum Salutis,* I.) Gabriel Beauchesne, Paris. 1930. Pp. viii—707. Prix, 48 *fr.*

LES DEUX PIERRES D'ANGLE DE LA CITÉ CHRÉTIENNE, L'ORDRE ET L'AMOUR. Essai de Philosophie Sociale. Par Henri Brun. Gabrielle Beauchesne, Paris. 1930. Pp. xv—272. Prix, 28 *fr.*

LES DEVOIRS SOCIAUX. Famille, Patrie, Humanité. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse.* (*Cours Supérieur de Religion,* 32.) Maison de la Bonne Presse, Paris-8e. 1930. Pp. 63. Prix, 1 *fr.* 25 *franco.*

LE CŒUR DE JÉSUS, D'APRÈS L'ÉVANGILE. Par Joseph Hervier. Maison de la Bonne Presse, Paris-8e. 1930. Pp. 142. Prix, 4 *fr.* 45 *franco.*

RECUEIL D'INSTRUCTIONS PASTORALES. Par Mgr. Aug. de Clercq, Évêque Titulaire de Thignica, Vicaire Apostolique du Haut Kasaï. (*Museum Lessianum*—Section Missiologique, No. 13. Publications Dirigées par des Pères de la Compagnie de Jésus, Louvain.) Museum Lessianum ou E. Desbarax, Louvain; J.-M. Peigues ou Casterman, Paris. 1930. Pp. vi—131. Prix, 15 *fr.*

SAINT AUGUSTIN. Par Paul Castel. Illustré de 9 gravures de Bolswert et d'une carte. Maison de la Bonne Presse, Paris-8e. 1930. Pp. 175. Prix, 3 *fr.* 45 *franco.*

LE RESPECT DE LA PROPRIÉTÉ ET DE LA VÉRITÉ. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse.* (*Cours Supérieur de Religion,* 34.) Maison de la Bonne Presse, Paris-8e. 1930. Pp. 64. Prix, 1 *fr.* 25 *franco.*

LE RESPECT DE LA VIE NATURELLE ET SURNATURELLE. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse.* (*Cours Supérieur de Religion,* 33.) Maison de la Bonne Presse, Paris-8e. 1930. Pp. 63. Prix, 1 *fr.* 25 *franco.*

PRÉCIS DE THÉOLOGIE PASTORALE. Manuel pour les Séminaires. Utile à tous les prêtres dans le ministère. Par P. Victor Lithard, C.S.Sp., Docteur en Théologie, Professeur de Théologie Morale et Pastorale. Bloud & Gay, Paris-6e. 1930. Pp. xv—352. Prix, 20 *fr.*

MYSTICAL CITY OF GOD. The Divine History and Life of the Virgin Mother of God Manifested to Mary of Agreda for the Encouragement of Men. Translated from the original Spanish by Fiscar Marison (The Rev. George J. Blatter). First complete edition. The Conception, pp. xxiv—610. The Incarnation, pp. xxiv—608. The Transfixion, pp. xxiv—790. The Coronation, pp. xviii—668. Rapid Printing Service, Mt. Vernon, Ohio. Price: $2.50 each volume; Popular Abridgement, 794 pp., $3.00.

PHILOSOPHICAL.

CHRIST AND THE WESTERN MIND. LOVE AND BELIEF. Two Essays by Karl Adam. Macmillan Co., New York. 1930. Pp. 79. Price, $1.35.

AEGIDII ROMANI THEOREMATA DE ESSE ET ESSENTIA. Texte précédé d'une introduction historique et critique. Par Edgar Hocedez, S.J., Professeur de Théologie. (*Museum Lessianum—Section Philosophique,* No. 12. Publications Dirigées par des Pères de la Compagnie de Jésus a Louvain.) Museum Lessianum ou E. Desbarax, Louvain; J.-M. Peigues ou Casterman, Paris. 1930. Pp. xiv—189. Prix, 65 *fr.*

MAESTRO E SCOLARO. Saggio di Filosofia dell'Educazione. Mario Casotti, Professore di Pedagogia. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Prima: Scienze Filosofiche, Vol. XVIII.) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. xv—317. Prezzo, 15 *L.*

INTRODUCTION A L'ÉTUDE DU DROIT CANONIQUE ET DU DROIT CIVIL. Par G. Mollat, Professeur a l'Université de Strasbourg. Gabriel Beauchesne, Paris. 1930. Pp. 71. Prix, 5 *fr.*

HISTORICAL.

YESTERDAYS OF AN ARTIST-MONK. By Dom Willibrord Verkade, O.S.B. Translated from the original German by John L. Stoddard. P. J. Kenedy & Sons, New York. 1930. Pp. 304. Price, $2.15 *postpaid.*

MOTHER ALPHONSA, ROSE HAWTHORNE LATHROP. By James J. Walsh, M.D., Ph.D., Litt.D. Macmillan Co., New York. 1930. Pp. 275. Price, $2.25.

LOURDES: LES APPARITIONS DE 1858. Historique, Impressions, Documents. Louis Guérin. Maison de la Bonne Presse, Paris-8e. 1930. Pp. 128. Prix, 6 *fr.* 80 *franco.*

LA VIE ET LA MORT DU PÈRE D'ALZON, Fondatteur des Augustine de l'Assomption. Par Monseigneur Besson, Évêque de Nimes. Maison de la Bonne Presse, Paris–8e. 1930. Pp. 71. Prix, 3 *fr.* 45 *franco.*

WHAT CIVILIZATION OWES TO ITALY. By James J. Walsh, M.D., Ph.D., Sc.D., Litt.D., etc.; author of *The Thirteenth Greatest of Centuries, The World's Debt to the Catholic Church, The World's Debt to the Irish, A Catholic Looks at Life, Eating and Health, Cures,* etc. New and revised edition, illustrated. Stratford Co., Boston. 1930. Pp. vii—360. Price, $3.00.

MISCELLANEOUS.

PATCH. Memories of an Irish Lad. By Patrick J. Carroll, C.S.C. Ave Maria Press, Notre Dame, Indiana. 1930. Pp. 342. Price, $1.50.

INSPIRATIONS. By Nellie Rosilla Taylor, author of *Heart Messages from the Trenches.* Christopher Publishing House, Boston. 1930. Pp. 133. Price, $2.00.

ANNUARIO DELLA UNIVERSITÀ CATTOLICA DEL SACRO CUORE, IXº dalla Fondazione, VIº dal Giuridico Riconoscimento, e dello Istituto Superiore di Magistero "Maria Immacolata", VIIº dalla Fondazione, Vº dal Giuridico Pareggiamento. Anno Accademico 1929–1930. (*Istituto Giuseppe Toniolo di Studi Superiori.*) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. 370.

AMERICAN GOVERNMENT. A Consideration of the Problems of Democracy. New edition, 1930. With an additional chapter on Foreign Relations. By Frank Abbott Magruder, Ph.D., Professor of Political Science, Oregon State College, formerly Instructor in Politics, Princeton University. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. Pp. xii — 590. Price, $1.80.

LABORATORY EXERCISES to accompany *Elementary Principles of Chemistry* by Raymond B. Brownlee, Robert W. Fuller, both of Stuyvesant High School; William J. Hancock, Erasmus Hall High School; Michael D. Sohon, Morris High School; and Jesse E. Whitsit, De Witt Clinton High School, all of New York City. Revised loose-leaf edition. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. ix—258. Price, $1.00.

TULLIOLA. Par Jeanne de Marle. Mario E. Marietti, Turin et Rome. 1930. Pp. 295. Prix, 12 *fr.*

CATHOLIC DICTIONARY. Compiled by Charles Henry Bowden, of the London Oratory. Revised by a Paulist Father. Paulist Press, New York. Pp. 56. Price, $0.10.

HARRY BROWN AT BARCHESTER. By William F. Hendrix, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 254. Price, $1.75 *net.*

HINDUISM INVADES AMERICA. By Wendell Thomas, B.S., M.A., Ph.D., S.T.M. Beacon Press, Inc., New York City. 1930. Pp. 300. Price, $3.00 *postpaid.*

DRAMA AND LITURGY. By Oscar Cargill. (*Columbia University Studies in English and Comparative Literature.*) Columbia University Press, New York. 1930. Pp. ix—151. Price, $2.50.

MON ALMANACH. 1931. 37e Année. Maison de la Bonne Presse, Paris–8e. Pp. 96. Prix, 1 *fr. franco.*

ALMANACH DU PÈLERIN. 1931. Bonne Presse, Paris–8e. Pp. 128. Prix, 2 *fr.* 45 *franco.*

ALUMNI DIRECTORY OF ST. BONAVENTURE'S COLLEGE AND SEMINARY. 1859-1930. Bulletin of St. Bonaventure's College and Seminary, St. Bonaventure, N. Y. Vol. II, No. 1-A. Pp. 317.